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THE CHRISTIAN DIARY.

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N. CAUSSIN.

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THE AUTHOURS *Deſigne.*

OF the Practiſe of Virtues I have already ſpoken in my Book of *The holy Court.* This is a ſmall pattern thereof in every dayes action. It ſhould employ your heart, rather then your eyes or hand. It is ſhort to read, but if you practiſe it, you will in one day find years and ages of felicitie.

Indeed we have at this preſent many ſpirituall books, which eccho one another. This Age is as fruitfull in words, as barren in works; Enclining to ſpeak much, to do nothing; evaporating the beſt part of wit, by pen or tongue.

Nevertheleſſe, in matters of Devotion, it is apparent, that a man cannot ſay too much, that, which he can never do enough; and that in ſo great

a penurie of worthy acts, we ſhould not be ſparing of good words.

I preſent you with this ſhort Treatiſe: carry it in your hand, as the clock which a great Prince wore in a Ring: it ſtriketh euery hour of the day, and agreeth with Reaſon, as true dials with the Sunne.

If you read it with attention, you will find it great in its littleneſſe, rich in its povertie, and large in its brevity.

Great books make men ſometimes more learned, ſeldome more innocent. This reduceth wiſdome to practiſe, and proſperity to devotion. By often reading it, and doing what it directeth, you ſhall know what it is; for it hath no other character of its worth, then that of your virtues.

Diviſion

Diviſion of the Diary.

1. *Acts of Devotion.*
2. *Practice of Virtue.*
3. *Buſineſſe.*
4. *Recreation.*

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To the Reader.

TAke notice that ſome things are to be practiſed every day: as, The five Actions to begin the Day; Devotion for the dayes of the week, and the hours of the Day; the Examen of Conſcience, *and the like.*

Others may be read upon certain dayes of the week or moneth, at leaſure.

I have endeavoured to inſert in this ſmall work the choiſeſt of many excellent Maximes for the courſe of a ſpirituall life; which I have contracted on purpoſe, intending this book onely for ſuch as are of ſufficient capacity: and ſeeing many are taken with it, I have digeſted it more plainly in this laſt edition for the Readers ſatisfaction, and have added at the end, Devout Ejaculations for the Diary: *which will not be un-uſefull to entertain your Devotion.*

THE

THE CHRISTIAN DIARY.

THE FIRST PART.

SECTION. I.

The Importance of well ordering every Action of the day.

A Wise Hermit (as *Pelagius* a Greek Authour relates) being demanded, if the way to perfection were very long, said, *That the Virtues accompany one another, and if a man would himself, he might in one day attain to a proportionable measure of Divinity.* Indeed our Virtues are all conjoyned in our Actions, our Actions in the Hours, the Houres in the Day, the Dayes in the Moneth, the Moneths in the Year, and the Years in the Ages. Every day is a little map of our life; and the way to be soon perfect, is to use much consideration and perfection in the performance of every dayes action. See here a draught thereof, the lineaments of which I have taken in part from one endued with much wisdome, religion and integrity, whom I would willingly name, did I not fear to offend his humility, which can suffer all things but his own prayses.

SECT. II.

At Waking.

THe Sun hath long since, for your benefit chased away the shades of night, to delight you with the sight of the worderfull works of God, and your curtains are yet undrawn, to entertain you with a shadow of death. Arise out of bed, and consider that this great starre which makes you begin the course of this day, must this day run about ten or twelve millions of leagues; and you, how many steps will you proceed towards virtue? This unwearied Harbinger is gone to take you up a lodging in the grave; Each minute is so much deducted from your life. Will you not follow the counsel of the Sonne of God, and *work while it is day*? A long night will shortly cover you with its wings, in which you will not have the power to work.

Suppose every day a day in Harvest, suppose it a Market-day; suppose it a day wherein you are to work in a golden Mine; suppose it a ring, which you are to engrave and ennammel with your actions, to be at night presented on Gods Altar.

Set before you the excellent consideration of S. *Bernard, That your actions in passing passe not away*; for every good work is a grain of seed for eternall life. Say with the famous painter *Zeuxes, Æternitati pingo, I paint for eternity.*

Follow

Follow the counsel of *Thomas Aquinas*, Do every action in the name of Jesus Christ, desiring to have the approbation and good affections of all the Church, Militant and Triumphant. Do it as if the glory of God the welfare of all the world, and your whole salvation depended on it, and as if that were to set the seal to all your works.

Contrive *over night* the good works you are to do the next day; on what points you are to meditate, what sinne you are to vanquish, what virtue you are to practise, what businesse you are to do: that with a well digested fore-sight, you may give birth to every thing in its own time. This is *Ariadnes* clew, which guides our actions in the great labyrinth of Time, without which all would go to confusion.

Be curious sometimes to know of what colour the dawning of the day is, prevent the light (as the wiseman adviseth) to praise God. Take heed of imitating that Epicurean swine, who boasted that he had grown old without seeing the sun either rise or set. It is a good custome to rise betimes, but hardly perswaded to Ladies, and those *Antipodes* to Nature, who change the night into day, and the day into night. The famous *Apollonius* being very early at *Vespasians* gate, and finding him stirring, from thence conjectured that he was worthy to govern an Empire, and said to his companion, Ἀνὴρ ἄρξει, *This man surely will be Emperour, he is so early.*

That unto which you are to dispose the day, may be divided into four parts. *Devotion*, *practise of Virtues*, *Businesse*, and *Recreation*. *Devotion* should bear the light and open the door to all our actions.

As soon as you *awake*, make an account you are to give the first fruits of your *reason*, your *sense*, and *faculties*, to the Divine Majesty. Let the *Memory* immediately call to mind, that the works of God must be done. Let the *Understanding* cast an ejaculation upon its Creatour, like a flash of lightning. Let the *Will* enflame it self with love of him. Let the *Heart* let flie the burning shafts of desires and celestiall affections. Let the *Mouth* and *Tongue* labour to pronounce some vocall prayer to the most blessed Trinity. Let the *Hands* lift themselves up to heaven. Let the *Arms* and *Feet* shake off the numbnesse of sleep, as S. *Peter* did his chains at the voice of the Angel. This were a beginning as it were of sacrificing our selves to God. They used to pluck the hair off the beast, and cast it into the fire, before they sacrificed it; so should we take these little actions from our uprising, as the beginning of our sacrifice.

SECT. III.

Five good actions to begin the day.

THat Action, should be as a preparative to another more long and serious devotion, which

which you should perform in your closet, as you come out of bed. If your attire be so curious, that it would require much time to dresse you, it is a miserable slavery: Stay not till that be done, to give God your tribute; but cloathe your self indifferently, so much as is necessary for decency and health: Then on bended knees do five things, *Adoration*, *Thanksgiving*, *Oblation*, *Contrition*, and *Petition*.

I will here shew you the way to frame these actions, which you may read at times: and I will adde examples and forms, taken partly out of Scripture, such as are fit to be repeated daily.

SECT. IV.

Of Adoration,

The first act of Devotion.

YOu are to observe, that *praise* is one thing, *honour* another, *reverence* another, *adoration* another. *Praise* consists properly in words, *Honour* in outward signes, *Revorence* in inward respect, but *Adoration* (considered at large) comprehends all these acts with much eminence. For *Adoration is an act of Religion, whereby we do homage to the sovereignty of God with a lowly submission, which is not communicable to any creature*

This act is formed and composed of four things, which are as it were its four Ele-

ments. The first is a strong apprehension of the greatnesse and excellence of God. The second, a consideration of our own meannesse, in comparison of that great Majesty. The third, a fervent act of the will, which at the thought hereof melts it self into respect. And the fourth an outward expression both of the mouth and gestures of the body, testifying the resentment of our heart.

To discharge her self in this act of *Adoration*, the soul first conceives God, great, dreadfull, majestick; she conceives him as a sea, infinite in essence, goodnesse, beatitude, comprehending within himself all Being, all Good, all Truth; and not onely comprehending, but anticipating it to all eternity with an incomparable eminence.

She beholds the whole nniverse, in the immensity of God, like a spunge in the midst of the Ocean, an atome in the aire, and a little diamond set in the highest heaven. She acknowledgeth God to be the Foundation of all things possible, the supersentiall being of all things that are, and that are not, without whom nothing can subsist, neither actually nor potentially, and that he hath no hold which the understanding may take, to have knowledge of him. She represents God to her self as the beginning and end of all things, the Creatour, the Founder, the Basis, the Support, the Place, the Continuance, the Bound, the Order, the Tie, the

the Concord, the Consummation of all creatures; who hath within himself all the good of Angels, of men, and universall Nature; who hath all glory, all dignities, all riches, all treasures, all pleasures, all comforts, all delights, all joyes, all Beatitudes; as *Lessius* very well explains in his Treatise *of infinity.*

This soul unsatisfied, walks leasurely into these fourteen deepths of greatnesse, which are in God; that is, *Infinity, Immensity, Immutability, Eternity, Omnipotence, Wisdome Perfection, Holinesse. Bounty, Dominion, Providence, Mercy, Justice, and the End to which all things tend.*

She considers every perfection first absolutely, then by comparison and application, making return upon her self, and comparing this *Infinity* of God with her *nothing*, this *Immensity* with her *smalnesse*, this *Immutability* with her *inconstancy*, this *Eternity* with the *shortnesse of this temporall life*, this *Omnipotence* with her *weaknesse*, this *Wisdome* with her *ignorance*, this *Perfection* with her *defects*, this *Holinesse* with her *vice*, this *Bounty* with her *ingratitude*, this *Dominion* with her *Poverty*, this *Providence* with her *stupidity*, this *Mercy* with her *obdurateness*, this *Justice* with her *iniquitie*, this *End to which all things tend*, with the *necessary dependances which arise from her infirmities.*

Here she is ravished in God, as a little pis-

mire in the Sun, and like *Aristotle*, who (as is said) being not able to comprehend the ebbe and flow of an arm of the sea, threw himself into it: so she drowneth her self in such a multitude of wonders, not willing any longer to measure her love by the ell of her knowledge.

She is transported in this great labyrinth of miracles, otherwise then the Queen of *Sheba* at sight of the palace of *Solomon*: and cannot at the last but break forth into an outward act, and say, *My God, and my All, the God of my heart, my portion and my inheritance to all Eternity!*

SECT. V.

Example of Adoration.

IN pursuit hereof you shall worship God prostrate on the earth, sounding like a small string of that great Harp the world: offering to the Creatour the whole Universe, as a picture to hang up at his Altar, and resigning your self totally to his will: *The Hymne of the three children in the fiery furnace*, suiteth very well with this Act; who call all creatures (as by a catalogue) to praise God: or else take that form which the Angels and Saints use in adoring this sovereigne Majestie

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come; Thou art worthy, O Lord, to receive glory, and honour, and power: for thou hast created all things. and for thy pleasure

pleasure they are and were created. Thou hast made heaven and earth with all the ornament thereof. Thou hast compassed the sea with bounds, by thy Almighty word. Thou hast shut up the deep and sealed it by thy terrible and glorious Name. Thou makest the pillars of heaven to tremble under thy feet. Thou strikest terrour into all creatues by the insupportable brightnesse of thy Majesty. Thou art in the Temple of thy holy glory; Thou beholdest the depths, and sittest upon the Cherubims. I adore thee my God, from the centre of my nothing, with all the creatures of the Universe; making an entire resignation of all that I am, into thy hands; and desiring now and to all eternity to depend on thy blessed will.

SECT. VI.

Of Thanks-giving.

The second act of Devotion.

THis is an act very necessary, considering the benefits that we receive continually from the hand of God: We should not be like the clouds which obscure the Sun that raised them; but let us rather imitate the Looking-glasse, which returns the image so soon as the face is presented to it.

We must not let slip any benefit proceeding from this sovereigne hand, without representing to our selves the lively image of it in our ac-

knowledgement. And if the ancient Hebrews (as *Josephus* relates) set marks and tokens, sometimes on their arms, sometimes at their gates, to publish to all the world the benefits that God hath conferred upon their families, is it not most fitting, that we endeavour to acknowledge in some manner the liberality of the Divine Majesty?

This act consisteth in three things. First, in the *Memory*, which represents to the Understanding the benefite received; and this *Understanding* considers the hand that gives them, and to whom, and how, and wherefore, and by what wayes, and in what measure. Thereupon an affectionate acknowledgement is framed in the *Will*, which not able to continue idle spreads it self into outward acts, to witnesse the fervour of its affection.

To practise this well, it is requisite to make a catalogue of the benefits of God; which are contained in three kinds of *goodnesse* and *mercy*.

The first, is that whereby he drew this great Universe out of the *Chaos* and darknesse of nothing, to the light of being and life, for our sakes creating a world, of such greatnesse, beauty, profit, measure, order, vicissitude, continuance; and preserving it as it were by the continuall breathing of his spirit, affording to every thing its rank, form, propriety, appetite, inclination, situation, limits, and accomplishment.

But

But above all, making man as a little miracle of Nature, with the adornment of so many pieces, so well set, to bear in his aspect the beams of his own Majestie.

The second bounty, is that whereby he hath decreed to raise in man all that is naturall to a supernaturall estate.

The third, that whereby he hath raised the nature of man, being fallen into sinne, into miserie, into the shadow of death, to innocence, blisse, light, and eternall life.

This is the incomprehensible mysterie of the Incarnation of the Word, which comprehends six other benefits; that is, the benefit of the doctrine and wisdome of heaven conferred on us, the benefit of our Saviours good examples; the benefit of Redemption; the benefit of Adoption into the number of Gods children; the benefit of the treasure of the merits of Jesus Christ; the benefit of the blessed Eucharist.

Besides those benefits which are in the generality of Christianity, we are to represent in all humility often to our selves, the *particular* favours received from God, in our birth, nourishment, education, instruction; in gifts of soul and body; in means and conveniencies; in friends, allies, kinred; in vocation, estate, and profession of life; in continued protection, in deliverance out of so many dangers, in vicissitude of adversities and prosperitie, in guidance

through

through the degrees of age; wherein every one in his own particular, may acknowledge infinite passages of the divine providence.

All this powring it self upon the soul, with consideration of the circumstances of each benefit, at last draws from the Will this act of acknowledgement, which maketh it to say with the Prophet *David*, *Who am I? O Lord God, and what is my house, that thou hast brought me hitherto?* 2 Sam. 7. 18.

SECT. VII.

A Pattern of Thanksgiving.

HEreupon you shall give thanks for all benefits in generall, and particularly for those you have received at present, which at that time you are to set before you, that you may season this action with some new reliſh. The Church furnisheth us with an excellent form of Thanksgiving to God in the Hymn *Te Deum*: or else say with the blessed spirits,

O God, power, and riches, and wisdome, and strength, and honour, and blessing, be unto thee for ever and ever.

O God, glory be to thee on high, and on earth peace, good will towards men: I blesse thee, I worship thee, I give thanks to thee for thy great glory, and thy benefits, O Lord God, heavenly King, God the Father Almighty; and thou also O Lord Jesus Christ my Saviour, only Sonne of

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the Heavenly Father; perfect God and perfect man; Thou that takest away the sinnes of the world, and sittest at the right hand of God the Father, And thou O Holy Ghost, consubstantiall with the Father and the Sonne, most blessed Trinitie, receive my prayers in giving thanks.

SECT. VIII.

Of Offering or Oblation.

The third act of Devotion.

RElegion and Sacrifice had their beginning in the worlds infancy, and ever since have been linked together by an indissoluble tie. God, who giveth all, will have us give to him, meaning we should take out of his store, that which our Nothing cannot afford. Observe here a thing remarkable, That as in the Law of *Moses* there were three kinds of Sacrifice, that is, *Immolations*, *Libations*, and *Victimes*: *Immolations*, which were made of the fruits of the earth; *Libations*, of liquours, as oyl and wine; *Victimes* of living creatures: so likewise God requires that we give him our *actions* for fruits, our *affections* for liquours, and our *selves* for victimes. This is done by the act of *Oblation* or *Offering*, which is a way of sacrifice by which we offer our selves, and all that belongeth to us, at the Altar of the Divine Majestie.

To perform this act well, we must have first,

first, a pure apprehension of the power and dominion, which God hath over us: secondly, an intimate knowledge of our own dependance upon him; considering that we not onely have received being, and all things annexed to being, from his goodnesse; but that we are also sustained perpetually by his hand, as a stone in the aire; and that if he should let go never so little, we should be dissolved into that Nothing out of which we were extracted. From thence will arise an act of Justice in the will ready to give to God that which is his: and as the Holocaust, (where the hoast was quite consumed in honour to the divine Majestie) was heretofore the noblest of all sacrifices; so will we imitate this excellent act of Religion, by consecrating not onely our actions and affections, but all that we are, unto God, wishing to be dissolved and annihilated for his sake, if it might be for the glory of his divine Majesty.

But if this annihilation cannot be reall, we must at the least form it in our mind, in an extraordinary manner, acquiring to our selves (as much as is possibly) twelve disengagements, wherein the perfection of the Holocaust consisteth.

The first, is a devesting our selves of all affection to temporall things, so that we no longer love any thing but for God, of God, and to God. The second, a disentangling from our own interest in all our actions. The third,

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an absolute mortifying of sensuality. The fourth a separation from friendships sensuall, naturall, and acquired, that they have no longer hold on our heart, to the prejudice of virtue. The fifth, a banishing of worldly imaginations, in such a manner, that the meer representation of them may beget aversion and horrour in us. The sixth, a discharge from worldly cares not necessary to salvation. The seventh, a deliverance from bitternesse of heart and discontents which ordinarily arise from excessive love to creatures. The eighth, a valiant flight from all kind of vanity of spirit. The ninth, a contempt of sensible consolations, when God would have us to be weaned from them. The tenth, a renouncing of scruples of mind, and of our own phansies, to follow the counsel and will of those that are superiour unto us. The eleventh, an insensibility of the troubles that happen in adversity. The twelfth, an entire mortificatiou of judgement and will, that we follow all the inspirations of God, as true dials the sunne.

He who hath proceeded therein thus farre, maketh a true annihilation of himself, and an excellent oblation of all that he is: But if you cannot give the whole tree with such perfection, yet give at least the fruits; desiring in conclusion to offer up all your faculties, senses, functions, words, works, and all that you are; remembring that saying of S. *Chrysostome*, *That*

That it is the most wicked avarice, to defraud God of the oblation of our selves. Offer to the Father your *memory*, to *fill* it as a choice vessel with profitable things; to the Son your *Understanding*, to *enlighten* it with eternall truth; to the holy Ghost your *will*, to *enkindle* it with his holy flame; Say particularly to the incarnate Word with the devout virgin *Gertrude*.

SECT. IX.

The manner of offering our selves to God.

O My sweet Saviour, illuminate my intentions with thy light, and support my weaknesse by thy mercy: I recommend the small service which I shall do this day, to the unspeakable sweetnesse of thy heart; and set from hence forward before thine eyes, to direct, correct, and perfect it. I offer it and all that I am to thee, with my whole affection, both for my self and all the faithfull; and I offer it unto thee in the union of that most perfect attention which thou hadst, when thou prayedst upon earth to thy Father in heaven.

SECT. X.

Of Contrition,

The fourth act of devotion.

THis is an act exceeding necessary in so dangerous an estate, and so great frailty as we con

continually live in. *Theodoret* in his *Questions upon the Scripture*, saith, that there are three kinds of life, intimated by the three sorts of creatures mentioned in *Abrahams* sacrifice, Gen, 15. 9. There is a *Naturall* life, represented by the four footed beasts; a *Mourning* life, figured in the Turtle; a *pure* and *innocent* life, signified by the young pigeon. Naturall lives are very frequent in the world; Dove-like very rare; but there is no Dove so pure but alwayes needs the mourning of the Turtle.

This is the reason why we should not pray almost at no time, without stirring up some acts of Contrition. Every one knows, contrition is a detestation of sinne, beyond all things most detestable, taking beginning from the love of God, and hope of his mercy, and ought alwayes to be accompanied with a firm resolution of amendment. Its first foundation is the belief of a *living* God, of a God *clear sighted*, of a God *dreadfull in all his judgements*, from whence a servile fear of the pains due to sinne is begot even in the most stupid hearts. Thunder causeth Does to fawn, and raiseth tempests and earthquakes in the soul. Then Hope ariseth above the horizon scattering amorous beams, through the assured confidence we have to obtain pardon for our sins, by undergoing the yoke of Repentance. Then beginneth the love of God in the soul, to free and discharge it self of the interests of earth,

that

that it may at last bring forth that heavenly grief, which is begot like pearls of the dew of heaven. Oh blessed a thousand fold are they that wash themselves with that *snow water* which holy *Job* mentioneth, Job 9.30. and cleanse themselves in the wholesome pool of repentance!

Stir up acts of *contrition* often for all sinnes in generall, and especially for those defects and imperfections whereunto you are most subject, with a firm purpose to oppose them strongly, and by Gods help to root them out. Say to that end as followeth;

SECT. XI.

A form of Contrition.

FAther, I have sinned against heaven and before thee, and am no more worthy to be called thy sonne, having paid so great bounty with contempt, and so many benefits with ingratitude. I grieve not at the pains I suffer for my rebellion, but I grieve for having offended a God, who ought to be loved and honoured above all things. Where can I find punishment enough to be avenged on my self, and tears enough to wash away my offences? Father from hence forward the face of sinne shall be more hideous to me then hell: Make me as one of thy hired servants. My God, thou art our Father, and we are nothing but earth and dust in comparison of Thee!

Thee! Thou art our Maker, and we are all but clay in thy hands. My God, be not incenſed againſt ſo weak, ſo wicked an object. My God, have not the ſinnes of my life paſt in remembrance.

SECT XII.

Of Petition or Requeſt,

The fifth act of Devotion.

A Certain great Emperour coming into *Egypt*, to ſhew the zeal he had to the publick good, ſaid to the Egyptians, *Draw from me as from your river* Nilus; but what can be drawn from a man, but hopes, which ſwell like bubbles of water till they burſt. It is from God that we muſt draw, for he is a fountain which perpetually diſtilleth, who quenching the thirſt of all the world, hath himſelf but one, which is (ſaith *Gregory Nazianzen*) *that all men ſhould thirſt his bounty.*

We muſt neceſſarily beg of God, ſeeing our neceſſities conſtrain us, and his bounty invites us, we muſt beg of him according as he himſelf hath taught us in the *Lords Prayer*, which is the ſumme of all Divinity; we muſt ask in his Sonnes name, and with confidence to obtain. We muſt pray for the Church, for the Paſtours, for our King, for publick neceſſities, for our ſelves, for our neighbours: we muſt pray for ſpirituall and temporall bleſſings according

to

to occasion, as farre as is lawfull. For which purpose it is good to have a collection of prayers for all occasions, like a little Fort, furnished with all pieces of battery, to force even heaven it self, with a religious fortitude and a pious violence.

Desire of God every morning at least, *That* you may not offend him; *That* you may not want Grace, Light, and Courage to resist those sinnes whereunto you are most enclined; *That* you may practise those virtues that are most necessary for you: *That* you may be guided and governed this day by Gods providence, in all that concerns your soul, body, and outward things. *That* you may obtain new graces and assistance for the necessities of your neighbours, which you may then set before him. Say for your self, and for all those that concern you, this form of prayer used by *Thomas Aquinas.*

SECT. XIII.

A Form of Petition.

O God, give unto me and to all those whom I commend in my prayers, an Understanding to know thee; an affectionate Devotion to seek thee; a Wisdome to find thee; a Conversation to please thee, a Perseverance boldy to wait on thee; a Faith happily to embrace thee. My God, so order it that I may be wounded with thy

thy sufferings in repentance, that in this life, I may use thy blessings in grace, and enjoy in the other, thy eternall joyes in the bosome of Glory. So be it.

SECT. XIV.

Of the time proper for spirituall reading.

BElieve me, you shall do well at this time of the morning, when your mind is freest from earthly thoughts, to use some *spirituall reading*; sometimes of the precepts, sometimes of the lives of the Apostles and Saints, calling to mind that saying of *Isidore* in his book *of Sentences*; *He that will live in the exercise of Gods presence, must pray and read frequently.* When you pray, you speak to God; and when you read, God speaks to you; Good sermons and good books are the sinews of virtue.

Observe you not how colours (as Philosophy teacheth) have a certain light, which in the night time is obscured and buried (as it were) in matter: But as soon as the Sunne riseth and displayeth his beams on so many beauties that languished in darkenesse, he awakes them, and makes them appear in their true lustre? So may we (truly) say, that we have all some seeds of knowledge, which would be quite choaked (as it were) with the vapours arising from our passions, did not the wisdome of God (which speaketh in the holy Scripture, and

and in good ſpirituall books) ſtirre them up, and give them light and vigour to enflame the courſe of our actions to virtue. Alwayes before you take a book in hand, invoke the Father of light to direct your reading. Read little if you have but little leaſure, but with attention; and make a pauſe at ſome ſentence, which all that day may come into your memorie. You will find, that good books teach nothing but *truth*, command nothing but *virtue*, and promiſe nothing but *happineſſe*.

SECT. XV.

An Abſtract of the doctrine of Jeſus Chriſt, to be uſed at the Communion.

JOhn 14. 6. *I am the way, the truth, and the life: no man cometh to the Father but by me.*

Mark 1. 15. *The time is fulfilled, and the kingdome of God is at hand: Repent ye and believe the Goſpel.*

Matth. 11. 28. *Come unto me all ye that labour, and are heavy laden, and I will give you reſt;*

29. *Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye ſhall find reſt unto your ſouls:*

30. *For my yoke is eaſie, and my burthen is light.*

Matth. 7. 12. *All things whatſoever ye would that men ſhould do to you, do ye even ſo to them:*

them : for this is the Law and the Prophets.

John 15. 12. *This is my commandment, that ye love one another as I have loved you.*

13. *Greater love hath no man then this, that a man lay down his life for his friend.*

14. *Ye are my friends, if ye do whatſoever I command you.*

Matth. 5. 44. *Love your enemies, bleſſe them that curſe you, do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you*

45. *That you may be the children of your Father which is in heaven: for he maketh his ſunne to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.*

Luke 5. 35. *Be ye mercifull, as your Father alſo is mercifull.*

37. *Judge not, and ye ſhall not be judged: condemn not, and ye ſhall not be condemned: forgive, and it ſhall be forgiven.*

30. *Give, and it ſhall be given unto you.*

Luke 12 15. *Take heed and beware of covetouſneſſe: for a mans life conſiſteth not in the abundance of the things which he poſſeſſeth.*

Matth. 7 13. *Enter ye in at the ſtrait gate; for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which go in thereat.*

14. *Becauſe ſtrait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.*

Matth.

Matth. 10. 38. *He that taketh not his crosse and followeth after me, is not worthy of me.*

John 16. 33. *In the world ye shall have tribulation: but be of good chear, I have overcome the world.*

Matth. 28. 20. *Lo, I am with you alway even unto the end of the world.*

Matth. 26. 41. *Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.*

Luke 12. 36. *Let your loins be girded about, and your lights burning.*

37. *And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh and knocketh, they may open unto him immediately.*

Luke 21. 34. *Take heed to your selves, lest at any time your hearts be overcharged with surfeting and drunkennesse, and cares of this life,*

John 5. 28. *The hour is coming, in the which all that are in the grave shall hear his voice,*

29. *And shall come forth, they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation.*

SECT.

SECT. XVI.

What is to be done at the celebration of the Sacrament.

AT the *Celebration of the Sacrament*, you shall endeavour to stirre up in your self a great reverence of this incomparable Majestie who cometh to fill this sacrifice with his presence, and say,

O God, dispose me to offer unto Thee the merits of the life and passion of thy well beloved Sonne. At this present I offer up to thee, in the union thereof my understanding, my will, my memory, my thoughts, my words, my works, my sufferings, my consolations, my good, my life, all that I have, and all that I can ever pretend unto.

Afterwards, at the *Preface* when the Priest inviteth all to *lift up their hearts to God*, or when the Angelicall Hymn, called by the ancients *Trisagion*, is pronounced, may be said as followeth, being taken out of the Liturgies of S. *James* and S. *Chrysostome*.

TO thee the Creatour of all things visible and invisible: To thee the treasure of eternall blessings: To thee the fountain of life and immortality: To thee the absolute Lord of the whole world, be given as due is all praise, honour, and worship. Let the Sunne, Moon, and Quire of starres; the Air, Earth, Sea, and

all that is in the celestiall elementary world, blesse thee. Let thy Jerusalem, thy Church from the first-born thereof already enrolled in heaven glorifie thee. Let the elect souls of Apostles, Martyrs, and Prophets; Let Angels, Archangels, Thrones, Dominations, Principalities, Powers, and Virutes Let the dreadfull Cherubims and Seraphins perpetually sing the Hymne of thy triumphs.

Holy, holy, holy, Lord God of hosts, Heaven and Earth are full of thy glory; Save us, O thou that dwellest in heaven, the palace of thy Majesty.

O Lord Jesus, thou art the Everlasting Son of the Father. When thou tookest upon thee to deliver man, thou clothedst thy self with flesh in the Virgins wombe. When thou hadst overcome the sharpnesse of death, thou didst open unto us the kingdome of heaven. Thou sittest at the right hand of God in the glory of the Father, and shalt judge both the quick and the dead. O Lord help thy servants, whom thou hast redeemed with thy precious bloud.

As soon as you have received the Sacrament, say this prayer of S. *Bernard* in his *Meditations upon the Passion.*

O Heavenly Father, look down from thy Sanctuary, from the Throne of thy glory, upon the blessed sacrifice, which our High Priest Jesus thy most innocent and sacred Sonne, doth offer

offer unto thee for the sinnes of his Brethren. Pardon the multitude of our offences, and have compassion upon our miseries. Hearken to the voice of the bloud of that immaculate Lambe, which crieth out to thee, and he himself standeth before thee at the right hand of thy Majesty, crowned with honour and glory. Behold, O Lord, the face of thy Messias, who hath been obedient to thee, even unto death; and put not his blessed wounds out of thy sight, nor the satisfaction he made for our sinnes out of thy remembrance. O let every tongue praise and blesse thee in commemoration of thy infinite goodnesse, who didst deliver thy onely Sonne over to death upon Earth, to make him our most prevalent Advocate in Heaven.

For Petition. Immediately after you have recited the Lords Prayer, say these words of the aforesaid Liturgie.

O God be mindfull of all Pastours and faithfull people dwelling in all parts of the habitable world, in the union of the Catholick faith, and preserve them in thy holy peace.

O God, blesse our most gracious King; and his whole Kingdome; hear the prayers which we offer up at thy altar.

O God, remember all those that travell by sea or land, and are exposed to so many dreadfull dangers. Remember the many poor prisoners and exiles, who groan under the miseries of the world.

O God remember the sick, and all such as are in any discomfort of mind: Remember the many poor souls oppresst with bitternesse, who implore thy succour. Remember also the conversion of so many heriticks, infidels, and sinners, whom thou hast created after thine own image.

O God, remember our Friends and Benefactours: Accept this sacrifice for us sinners, and let us all feel the effects of thy Mercy; drive away scandall, warre, and herisie; and grant us thy peace and love.

And at the end of the Communion;

O God, poure down thy graces upon us; direct our steps in thy wayes, strengthen us in thy fear, confirm us in thy love, and give us at last the inheritance of thy children.

It is very expedient also to have your devotions ordered for every day of the week.

SECT XVII.

Devotion ordered for the dayes of the week.

WE may derive an excellent practise of *Devotion for every day of the week*, from the Hymn of S. *Ambrose* used by the Church. For therein we learn to give God thanks for every work of the Creation, and to make the greater world correspond with the lesser.

Sunday, which is the day wherein the *light*

was

was created, *we should render thanks* to God for having produced this *temporall light*, which is the smile of Heaven, and joy of the world, spreading it like cloth of gold over the face of the aire and earth, and lighting it as a torch, by which we might behold his works, Then penetrating further, *we will give him thanks* for haveing afforded us his Sonne, called by the Fathers *the Day-bringer*, to communicate unto us the great *light of faith*, which is (as saith S. *Bernard*) *a copy of Eternity*; *we will humbly beseech him*, that this light may never be eclipsed in our understandings, but may repleniſh us every day more and more, with the knowledge of his blessed will. And for this purpose, we must hear the word of God, and be present at *Divine Service* with all fervour and purity. Take great heed that you stain not this day (which God hath set apart for himself) with any disorder, nor give the first fruits of the week to *Dagon*, which you should offer up at the feet of the Ark of the Covenant.

Munday, which is the day wherein the *Firmament* was created, to separate the celestiall waters from the inferiour and terrestriall; *we will represent unto our selves*, that God hath given us *Reason*, as a *Firmament* to separate divine cogitations from animal; and *we will pray unto him* to mortifie anger and concupiscence in us, and to grant us absolute sway over all passions which resist the eternall Law.

Tuesday, the day wherein the *waters* (which before covered the whole element of Earth) were ranked in their place, and the *earth* appeared, to become the dwelling, nurse, and grave of man; *we will figure unto our selves* the great work of the *justification* of the world, done by the Incarnate World, who took away a great heap of *obstacles* (as well of ignorance as of sinne) that covered the face of the whole world, and made a *Church*, which like a holy Land, appears laden with fruit and beauties, to raise us up in Faith, and to bury us in the hope of the Resurrection, *We will beseech him* to take away all *hindrances* to our soul; (so many ignorances, sinnes, imperfections, fears, sorrows, cares, which detain it as in an Abysse,) and to repleniſh us with the *fruits* of Justice.

Wednesday, wherein the *Sunne, Moon, and Starres* were created; *we will propose unto our selves for object*, the *Beauty and excellency* of the Church of God, adorned with the presence of the Saviour of the world as with a *Sunne*, and with so many Saints as with *Starres* of the Firmament; and *we will humbly beseech God* to embelliſh our soul with *light* and *virtue* suteable to it's condition: Especially, to give us the six qualities of the Sunne, *Greatnesse, Beauty, Measure, Fervour, Readinesse*, and *Fruitfulnesse*. *Greatnesse*, in the elevation of our mind above all created things, and in a capacity of heart which can never be filled with

any

any thing, but God: *Beauty*, in gifts of grace; *Measure*, to limit our passions; *Fervour*, in the exercise of charity; *Readinesse*, in the obedience we ow to his Law: *Fruitfulnesse*, in bringing forth good works.

Thursday, the day wherein God (as S. *Ambrose* saith) drew the *birds*, and *fishes* out of the waters, the birds to flie in the air, and the fishes to dwell in this lower Element. *we will imagine* the great *separation* which shall be made at the day of Gods judgement; when so vast a number of men extracted from one and the same masse, some shall be raised on high to people Heaven, and enjoy the sight of God; others shall be made a prey to hell and everlasting torments. And in this great abysse and horrour of thought, *we will beseech God* to hold us in the number of his elect, and to be pleased to mark out our predestination, in our good and commendable actions.

Friday, wherein the other *creatures* were brought forth, and *man* created, who was then appointed to them for a King and Governour, *we will set before us* the greatnesse, excellencie, and beauty of this *Man*, in the Talents which God hath given him, as well of grace as of nature. How much it cost to make him, the hands of the Creatour being employed in his production: *Hands* (saith S. *Basil*) *which were to him as a wombe*; but how much more it cost to make him anew, drawing forth so much

labour, ſweat, and bloud from the Sonne of God, *who annihilated himſelf for him, cheriſhing and foſtering him* (ſaith *Thomas Aquinas* in his Treatiſe of *Beatitude*) *in ſuch ſort, that one not well inſtructed by Faith, would ſay, Man were the God of God himſelf*: Hereupon *we will beg*, that we may not fruſtrate the merit of the life of God, given to eternize ours; and we will practiſe ſome kind of mortification: *to bear God in our fleſh* (as ſaith S. *Paul*) and to conform our ſelves to the ſufferings of the King of the afflicted.

Saterday, which is the day wherein God *reſted* from the Creation of the world; *we will meditate* upon the *reſt* the bleſſed in Joy in heaven. There, is no more poverty, no ſickneſſe, no grief, no care, no calumnie, no perſecution, no heat, no cold, no night, no alteration, no confuſion, no noyſe. The body *reſteth* five or ſix foot under ground, freed from the relapſing employments of a frail and dying life. It is in the grave, as in an impregnable fortreſſe, where it no longer fears debts, ſerjeants, priſons, nor fetters. And the ſoul, when it is glorified, leadeth the life of God himſelf; a vitall life, an amiable life, an inexhauſtable life, for which we muſt ſigh and labour, and *beg it often of God with the tears of our eyes, and the groans of our heart*, as ſaith S. *Auguſtine*.

It is requiſite, the ſame day to make a review of the whole week, to examine the ſtate of your

your ſoul, your paſſions, affections, intentions, aims, proceedings, and progreſſions.

And eſpecially at the moneths end, to conſider diligently what God would have of us, what we of him, and what courſe we take to pleaſe both him and our ſelves: what deſire we have of perfection, what obſtacles, what defects, what reſiſtance, what meins; and to manage all our endeavours under the protection of our great captain Jeſus Chriſt.

SECT. XVIII.

Devotion for the houres of the day.

THe Church likewiſe aſſigneth us *a practice of devotion for every houre of the day*, if we will apply it right. For as if ſhe meant of a Chriſtian champion to make a true Bird of the Sunne, which ſaluteth that bright ſtar almoſt every houre, ſeeming to applaud by its ſong, and the clapping of its wings; ſo ſhe requireth that in imitation thereof, we looſe not God out of ſight all the day long, but keep perpetuall ſentinell, to worſhip and pray to him.

At the break of day.

(Not to ſay any thing of our nightly exerciſe) The Church inviteth us, in the Hymne

of S. *Ambrose*, to ask five things: the protection of God for all that day, peace, government of the sence, guard of the heart, and Mortification of the flesh.

At the third

Houre, from the rising of the Sun; the houre wherein the *Holy Ghost* descended in the likenesse of fiery tongues upon the Apostles; we pray to the *Holy Ghost* so to repleniſh our understandings, our wills, our sences, our hearts, our tongues, our mouths, with vigour and flame, that we may by our good example enkindle our neighbours.

At the sixth,

Which is noon; we look up to our Son of Justice, to intreat of him four things; that is, alienation from the heat of concupiscence, mortification of anger, health of body, and peace of mind.

At the ninth,

Which is about three a clock; when the Sun is now declining towards the west, we cast our eye upon our great Starre, and desire him, (as he is the immoveable Centre, about which the whole world is turned; and holdeth the beginning

beginning and continance of light, in his hand:) firſt, to grant us a happy evening: ſecondly, a conſtancy in virtue: thirdly, a good end.

At evening.

When darkneſſe draweth near, we beſeech the divine Majeſty to gather unto him our hearts, oppreſſed with ſin, and diſtracted by ſo great diverſity of actions; to cleanſe them, and to direct them in the way of Eternity; that when we ſhall be deprived of this *temporall light*, we may make a ſweet retreat into the boſome of God, who is the fountain of *Intellectuall light*; and that having finiſhed our life, as we have ended this preſent day, we may receive the prize of Beatitude.

At going to bed.

Now that darkneſſe covereth the face of earth, we will ſhelter our ſelves (like little birds) under Gods wing, beſeeching him to keep us (according to his accuſtomed goodneſſe) in his protection; to drive away evil dreams, and the illuſions of night, from our ſleep; hindering the crafty ſurprizalls of our adverſary, who goeth up and down like a roaring Lion, beſetting the ſheep-fould.

Theſe

These devotions are grave, authentick, and sufficient throughly to instruct a soul that will practise them.

SECT XIX.

Of Confession, a very necessary act of devotion; and advice thereupon.

I Place *Confession* and *Communion* amongst the weekly devotions, because for such as desire to lead a pure life, there is no excesse if at the weeks end they acquit themselves of this duty. And although I have lately spoken enough, according to my scope, of the practise of these exercises, in Treatises upon this subject; and that to write more concerning them, after so many books, were but to bring a drop of water to the river; yet am I obliged by the necessity of my designe, to tell you in few words, that to make your *Confession* good, it ought to have the properties of a looking-glasse. *Solidity, lively representation* and *clearnesse.*

Solidity; 1. In going to it with much consideration of your own misery, sins and imperfections.

2. Much reverence towards the Majesty of God.

3. A reasonable examination of your conscience.

4. A dislike of your offences, more for Gods sake,

ſake, then out of any other conſideration.

Lively repreſentation; 1. In avoiding confeſſions made by rote, which have alwayes one and the ſame tune: or ſuch as are over dry, and not ſufficiently explained; or ſuch as are too hiſtoricall, and full of ſuperfluity.

2. In repreſenting perſpicuouſly the Sate of your ſoul, and ſuccinctly diſcovering how you have behaved your ſelf.

Firſt, in thoſe acts of Devotion which concern more particularly the *divine ſervice*; accuſing your ſelf of impure intentions, negligences, irreverences; voluntary diſtractions, contempt of holy things, coldneſſe in Faith, and evil thoughts.

Secondly, towards *your ſelf*; in the direction both of your Interiour and exteriour, namely in ſins of vanity, pride, ſenſuality, intemperance, curioſity, impurity, idleneſſe, puſillanimity, anger, envy, jealouſie, quarrells, averſion, impatience, murmuring, lies, detraction, injuries, ſwearing, breach of promiſe, impertinent and idle diſcourſe, flattery, ſcoffing, and mockery.

Thirdly, towards *your neighbours*, as well ſuperiours and equalls as inferiours; unfoulding the defects that may have happened in the duties which charity or Juſtice oblige you to render to every one according to his degree.

Here examaine every word, and you ſhall find matter for accuſation.

Clearneſſe

Clearnesse of Confession, consisteth in explaining your selves in *simple, honest:* and *significant* terms.

S. *Bernard*, in his book of the *interiour house*, (which is the conscience) hath composed a brief form of confession, making the penitent say thus.

Father, I accuse my self, That I have been disquieted with anger, exasperated with envy, puffed up with pride; and have thereupon fallen into an inconstancy of mind, scoffings, slanders, and excesses of speech.

I accuse my self, That I have been more ready to judge my superiours then to obey them: That being reprehended for my faults, I have murmured, and shewed my self refractory in matters of duty.

I accuse my self, That I have preferred my self before my betters; vaunting and boasting with much vanity and presumption, of all that belonged to me, and despising others with mockery and derision.

I accuse my self, that I have neglected the duty of my own charge, and ambitiously aimed at others.

I have neither had respect to obedience, nor modesty in my words, nor government in my carriage; but much self-opinion in my intentions, hardnesse in my heart, and vain-glory in my words.

I accuse my self, That I have been a Hypocrite,

crite, stiffe in hatred and aversion from my neighbour, biting in speech; impatient of subjection, ambitious of honour, covetous of wealth, slothfull in works of charity and devotion, in conversation unsociable, and many times uncivill.

I accuse my self, That I have been ready to speak of the actions of others, rash in censuring, contentious in arguing, disdainfull in hearing, presumptuous in informing others, dissolute in laughter, excessive in pleasures of taste and in gaming, costly in apparell, burthensome to my friends, troublesome to the peacefull, ungratefull to those who have done me any good, harsh and imperious to such as were under my charge.

I have boasted to have done that which I did not, to have seen what I saw not, to have said what I said not, and on the contrary have dissembled and denyed to have seen what I have seen, to have said what I did say, and to have done what I did do.

I accuse my self of carnall thoughts, impure remembrances, dishonest motions, which I have not soon enough resisted.

They who live more dissolutely, shall find (as *Hamartolus* a greek Authour saith) that they have great accounts to cast up, at the audit of concupiscence: wherefore they may examine themselves concerning kisses, touchings, softnesse, pollutions, fornications, adulteries, abuse of marriage, and other sinnes called monstrous

monſtrous; adding alſo, impieties, ſorceries, divinations, falſe oathes, perjuries, blaſphemies, calumnies, contentions, diſobediences, injuſtices, oppreſſions: falſehoods, theſts, uſuries, ſacriledges, and the like.

You muſt not think that there can be made a form of confeſſion like a boot fit for all legs; conſciences are as faces, every one hath its diverſity: what S. *Bernard* hath ſaid in generall may ſerve for a direction; yet muſt it be particularized with the circumſtances, expreſſing the intention, quality, manner and continuance of the vice.

SECT. XX.

An excellent prayer of S. Auguſtine, *for this exerciſe, taken out of a manuſcript of Cardinall* Seripandus.

O God, behold the ſtains and wounds of my ſin, which I never can, nor will hide from the eyes of thy Majeſtie? I feel the ſmart of them already, in remorſe of conſcience, and other ſufferings ordained by thy providence for my correction; but all that I ſuffer cannot equall my demerit. I onely wonder, that feeling the pain of ſin ſo often, I ſtill retain the malice and obſtinacy of it. My weakneſſe boweth under the burden; yet my iniquity remaineth immoveable.

moveable. My life groneth in languiſhments, yet is not reformed in its works. If thou deferre the puniſhment, I deferre my amendment; and if thou chaſtiſe me I can no longer endure. Whilſt thou correcteſt, I confeſſe my offence, but after thy viſitation I remember my ſorrows no more. As long as thou haſt the rod in hand, to ſcourge me; I promiſe all; But if thou withdraw it, I perform nothing. If thou touch me, I cry out for mercy: and if thou pardon, I again provoke thee to ſtrike O Lord God, I confeſſe my miſeries, and implore thy clemency, without which there is no ſalvation for me. O God, give me what I aſk of thee, though without any merit of mine, ſince without any merit of mine, thou haſt taken me out of nothing to aſk it of thee.

SECT. XXI.

Of Communion the chiefeſt of all acts of devotion; with a brief Advice concerning the practiſe of it.

AS for *Receiving*, remember the ſix leaves of the Lilly, which it ought to have; I mean *deſire* and *purity*, before you preſent your ſelf at it; *Humilitie* and *charitie*, in preſenting your ſelf; *thanksgiving* and *newneſſe of ſpirit* after you have preſented your ſelf. And if you deſire to know the qualities whereby you may

may discerne a luke-warm communion from a fervent, I say that a good Communion ought to be *lightsome savoury, nourishing and effectuall. Lightsome*, in illuminating you ever more and more, with the light and truth of faith, which begets in you an esteem of divine things, and a contempt of the worldly, fading, and temporall. *Savoury*, in making you to relish in will and sence, what you know by the light of uuderstanding. Yet if you have not this last, in a tender and sensible devotion, be not discomforted at it; for *sensible devotion will often happen to those that have least charity*; as *Richardus* observes upon the *Canticles: Affectuosa dilectio interdum officit minùs diligentem.* It is sufficient that you have good habits of virtue in the upper region of your soul. *Nourishing*, in keeping your self in a good spirituall estate, in good resentmenes of heavenly things, in good affections towards the service of God, free from drinesse, leanneſſe, and voluntary barrenneſſe. *Effectuall*, in applying your self immediately to the exercise of solid virtues, humility, patience, charity, and the works of mercy; for that is the most undoubted mark of a good Communion.

It is good to present your self with sincere intentions, pondered and fitted to occurrences; communicating (as *Bonaventure* observes) sometimes for remission of sinnes, sometimes for remedy of infirmites, sometimes for deliverance

rance out of some affliction, sometimes to obtain a benefit, sometimes for thanksgiving; sometimes also for the help of our neighbour: And lastly to offer up a perfect praise to the most blessed Trinity, to commemorate the passion of *Jesus Christ*, and to grow daily in love toward him. To this end, before you communicate, you may say this prayer of *Thomas Aquinas.*

O *Most sweet* Jesus, *My Lord and Master, O that the force of thy love subtiler then fire, and sweeter then honey, would ingulf my soul in an* Abysse, *drawing it from all inordinate affections to things beneath heaven; that I might die with love of thee, since out of love thou didst vouchsafe to die on the crosse for me!*

And after Communion, make these petitions of S. *Augustine.*

O *God, let me know thee; and let me also know my self; Let the end of my desires be ever where thou art: O God, let me bear no hatred but to my self, nor love but to thee: and be thou the beginning, progresse, and the end of all my actions. O God, let me humble my self even to the deep, and exalt thee above the heavens; having my mind employed onely in thy Praise.*

O

O God, let me die in my self, and live in thy heart; and let me receive all that comes from thy providence, as guifts from heaven. O God, let me persecute my self as an enemy, and follow thee as an onely friend. O God, let me have no assurance, but the fear of thy holy name, nor confidence but the diffidence of my self. O God, when will the day come, when thou shalt take away the veil of the Temple, that I may behold thee face to face, to enjoy thee eternally?

THE

THE SECOND PART OF THE DIARY.

SECT. 1.

Twelve fundamentall conſiderations of virtue.

YOu muſt firmely believe that the chiefeſt devotion conſiſteth in practiſe of virtues, without which, there is neither ſolid piety nor hope of ſalvation.

Paradiſe holds none but bleſſed ſouls, and hell the wretched; but the world wherein we live hath many kinds of merchants; ſome traffick with *Babylon*, others with *Sion*; ſome, through their ill trading and diſorderly carriage go on inſenſibly to the laſt miſery, which is a baniſhment from the life of God into an eternity of puniſhment: Others, go on in a ſtreight line to the firſt and ſoveraign happineſſe, which is the viſion, fruition, and poſſeſſion of God, in an eternity of inexplicable joyes. If you deſire to take this latter courſe, I would adviſe you, to ſet often before you theſe twelve conſiderations, (which I have inſerted in my book of *the holy Court*) for in my opinion they are twelve great motives to all actions of virtue.

The firſt, is the nature and dignity of man, that is to ſay, the firſt and continuall ſtudy of man

man ought to be man himself; to behold what he was, what he is, and what he shall be. What he was, nothing; what he is, a reasonable creature; what he shall be, a guest either of paradise or of hell, of eternall happinesse, or of everlasting misery. What he is by *Nature*; a Master-piece in which there are a thousand severall motions; a Body framed with admirable Architecture; a Soul endowed with Understanding, Reason, Wit, Judgement, Will, Memory, Imagination, and opinion: a soul, which in an instant flyeth from one Pole to the other; descends to the centre, and mounts up to the top of the world; which in one instant is in a thousand severall places; which fathoms the Universe, without touching it; which goes, glisters, sparkles, which ransacks all the treasures and Magazines of Nature; which finds out all sorts of inventions; which frameth Arts; which governeth States; which ordereth worlds.

This soul in the mean time seeth her *passions* about her like an infinite company of dogs, barking at her happinesse, and offering on every side to seize upon her with their teeth.

Love fools her, Ambition racks her, Covetousnesse rusts her, Lust enflames her, Hope tickles her, Pleasure melts her, Despaire depresses her, Anger burns her, Hatred sowres her, Envy gnaws her, Jealousies prick her, Revenge exasperates her, Cruelty hardens her, Fear freezes her, and Sorrow consumes her.

This

This poor soul (shut up in the body, like a bird of paradise in a cage) is quite amazed to see her self assailed by all this mutinous multitude: and although she holds in her hand the scepter of government, yet she often suffers her self to be deceived, ravished, and dragged into a miserable slavery.

Consider also what man is by *sinne*, vanity, weakness, inconstancy, misery, and curse.

What he is made by *Grace*; a child of light, an earthly Angel, sonne by adoption to the heavenly Father, brother and coheir with Jesus Christ, a vessel of election, the temple of the holy Ghost.

What he may be by *Glory*; an inhabitant of heaven, beholding then those starres under his feet, which are now over his head; feasted with the sight of God his beginning, his end, his true onely and originall happinesse.

The second, the benefits received from God; considered in generall as those of Creation, Conversation, Redemption, Vocation; and in paticular, the gifts of the body, of the soul, of nature, of capacity, ability, industry, discretion, nobility, offices, authority, means, credit, reputation, good successe in businesse, and the like; which are given us from heaven as instruments to work out our salvation. And sometimes one of the greatest benefits, is that which few account a benefit, to have none of all those helps which lead a presumptuous, weak and worldly soul

soul to ruine; but on the contrary, their better wants in the esteem of the world, beget in him an esteem of heavenly things; Man (seeing what he was, what he is, and what he must be, whence he cometh, whither he goeth, and that union with God his beginning, is his scope, mark, and aim;) if he follow the dictates of his reason, presently resolveth, that no sinew nor vein he hath, but shall tend to this end, to subdue his passions, and to serve creatures no further then he knows them available to attain to the Creatour. *Serva commissum, expecta promissum, cave prohibitum.* Every creature saith these three things to man: *O man, preserve that which is committed to thee, expect that which is promised thee, and eschew that which is forbidden thee.*

The third consideration, is the Passion of the Sonne of God; an Abysse of grief, reproches, annihilations, love, mercy, wisdome, humility, patience, charity; the book of books, the science of sciences, the secret of secrets; the shop where all good resolutions are forged, where all virtues are refined, where all knots of holy obligations are tied; the school of all Martyrs, Confessours, and Saints. Our weakness and faintness proceeds onely from want of contemplating this infinite tablet. Who would once open his mouth to complain of doing too much, of suffering too much, of being thrown too low, too much despised, too much disquieted,

disquieted, if he considered the life of God delivered over, and resigned for his sake to so painfull labour, so horrible confusions, so insupportable torments? *Nolo vivere sine vulnere, cùm te video vulneratum: Oh my God! as long as I see thy wounds, I will never live without wound*; saith *Bonaventure*.

The fourth: the examples of all the Saints who have followed the King in the high way of the Crosse. When we look upon the progresse of Christianity, and the succession of so many Ages, wheresoever our consideration setteth foot, it finds nothing but bloud of Martyrs, combats of Virgins, Prayers, Tears, Fastings, Sack-cloth, Hair-cloth, Afflictions, Persecutions of so many Saints, who have taken heaven, as it were, by violence: Some there have been, who having filled graves with their limbs (torn off with engines and swords of persecution) yet remained alive to endure and suffer in their bodies, which had more wounds then parts: *Demorabantur in luce detenti, quorum membris pleni erat tumuli*, saith *Zeno*. Is it not a shame to have the same name, the same Baptisme, the same Profession, and to desire ever to tread on Roses; to be embarqued in this great ship of Christianity, with so many brave spirits, and to go under hatches, to sleep, like the out-casts and scorns of humane Nature?

The fifth: the peace of a good conscience,

the inseparable companion of honest men; which sugreth all their tears, which sweetneth all their sharpnesse, which melteth all their bitternesse; a continuall feast, a portable theatre, a delicious torrent of unspeakable content, which beginneth in this world, and is often felt in this life, even in chains; prisons, persecutions; what then will it be, when consummated in the other life? when the curtain of the great Tabernacle shall be withdrawn; when we shall see God face to face; in a body *impassible* as an Angel, *subtile* as a beam of light, *swift* as the wings of thunder, *bright* as the Sunne; and when we shall dwell among so goodly and flourishing a company, in a pallace of inestimable glory; where we shall enjoy no life but the life of God, the knowledge of God, the love of God, as long as God shall be God. *Nescio quid erit, quod ista vita non erit, ubi lucet quod non capiat locus, ubi sonat quod non rapit tempus, ubi olet quod non spargit flatus, ubi sapit quod non minuit edacitas, ubi hæret quod non divellit æternitas,* said S. *Augustine. What will that life be, or rather what will not that life be? Since all good, either is not at all, or is in such a life: Light, which place cannot comprehend: Voices and musick, which time cannot ravish away: Odours, which are never dissipated: a Feast, which is never consumed: a Blessing, which Eternity bestoweth, but Eternity shall never see at an end.*

The

The sixth is on the other side to consider the state of this present life: A true dream, which hath onely the disturbances, but never the rest of sleep; a childish sport, a toil of burthensome and ever-relapsing actions; where for one Rose we meet with a thousand Thorns; for an ounce of honey a tun of gall, for apparent good reall evil: The happiest here may number their years, but not their cares; The paths here to the highest honours are all of ice, and often bordered onely by precipices. Its felicities are floating ilands, which alwayes retire when we but offer to touch them; they are the feast of *Heliogabalus*, where are many invitations, many ceremonies, many complements, many services, and at the end of all this, we find a table and banquet of wax, which melts at the fire, whence we return more hungry then we came. It is the enchanted egge of *Oromazes*, in which that Impostour boasted that he had enclosed all the happinesse of the world: but broken, there was found nothing but wind. *Omnia hæc conspectui nostro insidiosis coloribus lenocinantur: vis illa oculorum attributa lumini, non applicetur errori*, saith *Eucherius*. *All these prosperities flatter our senses with an imposture of false colours: why do we suffer those eyes to be taken in the snares of errour, which are given us by heaven to behold the light, and not to minister unto lying?* Besides, another thing which should put us into an infinite dislike of this

preſent li e is, that we live in a time as full of diſeaſes, as old age of indiſpoſitions; we live in a world extreamly corrupt, of which may be ſaid, it is a monſter, whoſe underſtanding, is a pit of darkneſſe; his reaſon, a ſhop of malice; his will, a hell, where thouſands of paſſions outragiouſly infeſt him; his eyes are two conduit pipes of fire, out of which fly ſparkles of concupiſcence; his tongue, an inſtrument of curſing; his face, a painted hypocriſie; his body a ſpunge full of filth; his hands harpies talons; and to conclude, he ownes no faith, but infidelity; no Lord, but his paſſion; no God, but his belly; what content can there be in living with ſuch a monſter?

The ſeventh: If there are any pleaſures in this life, they do nothing but overflow the heart ſlightly with a little ſuperficiall delectation. Sadneſſe dives into the bottome of my ſoul, and when it is there, you would think it hath leaden feet, never to go thence; but pleaſure doth onely tickle us in the outſide of the skin, and then all thoſe ſweet waters run down with haſte, to diſcharge themſelves into the ſea of bitterneſſe. For this reaſon, S. *Auguſtine* ſaid, when any proſperity preſented it ſelf before his eyes, he durſt not touch it; he beheld pleaſure as a wandring bird, that would deceive him, and fly away as ſoon as he ſhould offer to lay hold of it.

The eight: pleaſures are begot iu the ſence, and

and like abortives die in their birth: their desires are full of disquiet; their accesse, of violent, forced and turbulent commotions; their satiety is seasoned with shame and repentance; they passe away as soon as they have wearied out the body, and leave it like a bunch of grapes, whose juice hath been pressed out, as saith S. *Bernard*. They stretch themselves out at full length, to much purpose, when they must end with this life; and it is a great chance if even during life they prove not executioner to him that entertains them. *I see no greater pleasure in this world, then the contempt of pleasure: Nulla major voluptas; quàm voluptatis fastidium*, saith *Tertullian*.

The ninth: He that consumeth his time in pleasures, when they slide away (like waters occasioned by a storm) findeth himself destitute and ashamed, like a Pilgrim despoyled by a Thief; so many golden harvests, which time presented to him, are passed away, and the rust of a heavy age furnished him with nothing, but sorrow for having done ill, and impotence to do well; what then remains, but to say with that miserable king, who gave away his scepter for a glasse of water, *Alasse! Must I for so short a pleasure loose so great a kingdome?*

The tenth: Sin alwayes carrieth sorrow behind it, but not alwayes true repentance: it is an extraordinary favour from God, to have

time to bewail the offences of our life past, and to take that time by the foretop. Many are sent into the other world without once thinking of their departure; and some think of it at their death with many tears, but not one good act of repentance: they weep for the sins which forsake them, and not for God whom they have lost. True contrition is a hard work, how can he obtain it who hath ever falsified it? *Facilius inveni, qui innocentiam servarent, quàm qui congruè pœnitentiam agerent,* saith S. *Ambrose.*

The eleventh: Death all this while is coming on a great pace, he waits for you at all hours, in all places, and yet you cannot wait for him so much as one minute, so displeasing is this thought unto you; his sentence is more clear and perspicuous, then if it were written with the Suns beams, and yet cannot we read it; his trumpet soundeth perpetually, more audibly then thunder, and yet we hear it not. No wonder, that *David*, Psal. 49. 4. calleth it (according to the Hebrew) *a Riddle*, every one beholds the Tablet, but few know the meaning: yet is it a granted truth, that we must bid a long farwell to all such things of life, as can extend no further then life it self; a granted truth, that we must inherit serpents and worms in a house of darkness: How excellent a lesson might be learned from hence! to know it once well, we must study it every day:

day: Every where we see watches and clocks, some of gold, some of silver, others beset with precious stones; they give us notice of all houres except that which must be our last; and since they cannot strike that houre we must make it sound in our conscience: The very instant that you are reading this, a thonsand, and perhaps a thousand souls, loos'd from their bodies, are presented before Gods Tribunall; what would you do, if you were now to bear them company? *Omnia ista contemnito quibus solutus corpore non indigebis*, said *Diodore: In a word, despise timely, whilest you are in the body, those things whereof you shall have no need when you are out of the body.*

The twelfth: your soul shall go forth, and of all her followers in life, shall onely be attended by good and evil: If she be surprized in sin, hell shall be her share; hell, the great lake of Gods wrath; hell, the common shore of all the filth of the world; hell the storehouse of eternall fire; hell, a bottomlesse depth, where there is no evil but must be expected, nor good that can be hoped.

These twelve considerations are very fit to be meditated upon monethly at leisure.

SECT. II.

Seven paths of Eternity, which lead the soul to great virtues.

THese twelve considerations well weighed, make us take a serious resolution to proceed directly to good, whereof if you desire further demonstration, *Bonaventure* points us out seven fair paths, and seven great gates which lead us in strait line to this blessed eternity: and I wish we had as much courage to follow them, as he grace to unfold them.

First, seeing the beginning of your virtue and felicity consisteth in the knowledge of God, and in the state of the next life, (of which we cannot, without some crime, be ignorant, and which we can never know but with profit,) you must understand that the first gate of eternity is. *To* have good and sincere intentions in the performance of eternall things: *To* take a strong resolution to work out your salvation, at what rate soever: *To* account all temporall things as wandring birds, which look upon us from a bough of some tree, make us a little chirping musick, and then fly away: *To* think, that to bear a vitious mind in a fair ornament of fortune, is to keep a leaden blade in an ivory sheath: *To* banish evil, hypocritical, impure and mercenary intentions, throughout all the course of your life, and exercise of your charge:

charge: *To* go towards God: *To* do for God: *To* aim at the honour and glory of God above all things.

You are no little way on your journey when you have gone this path. Thence you come to the second, which is *the Meditation of eternall things*; wherein the kingly prophet exercised himself; like a stout Champion, when he said. *I have considered the dayes of old, the years of ancient times*, Psal. 77. 5. This good intention which you take, to advance to Eternity, will imprint daily in your thoughts an eternall God, an eternall Paradise, an everlasting hell, an everlasting life: and as *Jacobs* flocks, by looking upon the streaked rods, brought forth ring-streaked and spotted cattell, so all you do, in contemplating this Eternity, will be coloured with Eternity: And if any temporall pleasure, or opportunity to commit a sinne, were offered, you would say as *Demosthenes* the Oratour did of the beautifull *Lais*, when he was asked an excessive summe of money to behold her, *I will not buy repentance so dear*; I am not so ill a Merchant as to sell the eternall for the temporall.

Having passed through this gate, you will come to the third, which is the gate of *Light*, called *contemplation of eternall things*: Here is it that we see the divine things, not onely by form of argument and discourse, as if we cast up some account, but with the light of our il-

luminated understanding, as if we should behold with a glance of the eye, an excellent piece of some eminent Master, almost with an extasie of admiration. So *Tiburtius* saw paradise, when he walked upon burning coals: so all the saints beheld Beatitude, when amidst so many afflictions they remained immoveable, drowning the pain of their bodies, in the overflowing content of their minds.

From this step we necessarily light upon the fourth gate, which is *most fervent love of eternall things*; *for as* (saith *Thomas Aquinas* very well) *the sight of temporall beauty begetteth temporall love, oftentimes filling the soul with fire and flame; so the contemplation of eternity, begetteth eternall love, which is an ardent affection towards God, and all that appertaineth to his glory*; as was that of S. *Mary Magdalen*, who saith in *Origen*, *that heaven and the Angels are a burthen to her, and that she could live no longer except she beheld him who made both heaven and the Angels*: she had crossed seas armed with monsters and tempests, without any sails, but those of her desires, to reach her Beloved: Shee had past through flames, and grapled a thousand times with lances & swords, to cast her self at his feet. The perfect love of God is a wonderfull Alchimy when we have attained it, it changeth iron to Gold, ignominies to Crowns, and all sufferings to delights.

At the fift gate, which is called *the Revelation*

tion of eternall things, God speaketh in the eare of the heart, and repleniſheth the ſoul with extraordinary light and knowledge, *darting even here upon it* (as ſaith *Gerſon*) *ſome lightning flaſhes of Paradiſe*, as when a torch caſteth ſome beams through the chinks of a door or window.

And as the knowledge of the underſtanding is nothing without the fervour of the will, from this gate we go on to the ſixth, called the *Taſte of Experience*, by which we begin to reliſh the joyes of Paradiſe in this life, and contentments which cannot be expreſſed. A hundred thouſand tongues may diſcourſe to you the ſweetneſſe of honey, but you can never have ſuch knowledge of it as by the taſte; ſo a world full of books may tell you wonders of the ſcience of God, but you can never underſtand it exactly, but by the taſte of experience. *True ſcience* (as *Thomas Aquinas* ſaith upon the Canticles) *conſiſteth more in reliſh then in knowledge*; *In ſapore, non in ſapere.* I had rather have the feeling which a ſimple ſoul hath of God, then all the definition of Philoſophers.

Laſtly, the ſeventh gate of Eternity, is called *the deifying*, or *divinized operation*, which S. *Dionyſius* termeth θεοειδῆ, is, when a ſoul worketh all its actions by eternall principles, in imitation of the Incarnate Word, and a perfect union with God. *Clemens Alexandrius* called

called him that hath arrived at this degree, Θεὸν ἐν σαρκὶ βεβιωκότα, *a little Deitie conversing in mortall flesh*: and addeth, *That as all good Oratours endeavour to be like Demosthenes, so our whole employment in this life must be to beget in our selves a resemblance to God*; it is that wherein lies all our perfection.

SECT. III.

Perfection and wherein it consisteth.

NOw lest this Doctrine (which is something too sublime) should dazle your sight, and not enflame your courage, I will lay before you a more familiar Divinity, which is, that there are two kinds of Perfection, one of *Glory*, the other of *Pilgrimage*. That of *Glory* is reserved for the next life, that of *Pilgrimage* is our chiefest affair in this: It is divided ordinarily into perfection of *state*, and perfection of *operation*; Perfection of *state* is as that of Ecclesiasticall degrees and Magistrates, who are obliged by the duty of their profession, not onely to the common virtues, but also to others more eminent. Perfection of *Operation* is that which consisteth in good habits. Never trouble your self with the perfection of *state*, but live contented with that condition wherein Gods providence hath placed you, assuring your self, that the best philosophy is to discharge your office well. It imports not upon what stuffe you

you work, so you work well; for it is the manner, and not the matter which shall bear the prize. Great dignities are oftentimes great vizards, behind which lies no brain; and small fortunes may with little noise do such things as are of no small value with God.

Apply your self earnestly to the perfection of *operation*, which consisteth in guiding the Heart, Tongue, and Hands in perfect charity. Addict your self to the practice of good and solid virtues, which produce all wonders on earth, and receive all crowns in heaven.

SECT VI.

Virtues, and their degrees.

IF you desire to know their names, qualities, and degrees, I will tell you a wise saying of *Plato*: There are four kinds of *Virtues*; the first *Purgative*, the second *Illuminative*, the third *Civill*, the fourth *Exemplary*. The *Purgative* serve to cleanse our hearts of vices and imperfections, to which our depraved nature is subject. The *Illuminative* settle the soul in a calm, resulting from the victory we have gained over passions. The *Civil* encline a man to the duty he oweth his neighbour, every one according to his degree, and to a good conversation amongst men. The *Exemplary* are those which make the furthest progresse into perfection, and may be looked upon as models, whereof the beholders are to take copy.

So

So order it, that your virtues may arrive at such a height, as that they may not onely purge your heart, enlighten your soul, and dispose you to good conversation, but may be as a light also to others, to manifest you in them, by imitation of your good example.

I adde here in few words the definitions and acts of virtue, by which you may direct your practise.

Prudence.

Prudence (according to *Aristotle*) is a virtue which ordereth and prepareth all things that concern the ordering of our life.

Richardus de Sancto Victore assigneth to it five parts, that is, *Judgement*, *Deliberation Disposition*, *Discretion*, *and Moderation*. *Judgement* discerneth the good from the bad; *Deliberation* teacheth how to do all things advisedly; *Disposition* sheweth what order we must observe. *Discretion* instructeth how to give way sometimes to occasions, and yeild to humane infirmities; not adhering obstinately to our own opinions; *Moderation* holdeth the scales and measure of every affair.

The effects thereof (according to *Albertus Magnus*) are these; To proceed to the knowledge of God, by the knowledge of your self; to see in every thing what is best, and to embrace that; to weigh the beginnings, proceedings, and events of affairs; to take care your thoughts go not out of God; your affections be

be not too much imployed upon creatures; your intentions be without mixture; your judgement diverted from evil and applied to good; your words polished, your actions measured, all the motions of your body well ordered: To avoid the four rocks that molest all good affairs, which are Passion, Precipitation, Vanity, and Self-opinion; To keep secrets carefully; to know, to choose, to execute.

Devotion.

Devotion is a readinesse of mind to those things which concern the service of God: the parts of it are Adoration, Thanksgiving, Oblation Repentance, Prayer, Mortification, Union with God by contemplation, Frequentation of the Sacrament, Conformiy of will to the divine providence, and the zeal of souls.

Humilitie.

Humilitie, (according to S. *Bernard*) is a virtue which maketh a man disesteem himself, out of a deep knowledge of himself; the chief points thereof are, To know our selves well, to prize our selves little, to flie humane applause, to preserve our senses free from itch of honour, to despise bravely all worldly things, to affect a retired life, to acknowledge and confesse freely our faults, to hearken willingly to advice, to yield to others, to submit your will and judgement to obedience, to shun splendour and pomp in such things as concern our selves, to converse freely with the poor.

Po-

Poverty.

Poverty is the moderation of covetousnesse respecting temporall things, the parts whereof are, *To* cut off superfluities, to have no inordinate care of worldly things, to bear the want of necessities patiently, to enter into an absolute nakednesse of spirit.

Obedience.

Obedience, according to *Bonaventure*, is a reasonable sacrifice of our own will; and according to *Climachus*, a life without curiositie, a voluntary death, a secure danger. The points thereof are, To perform what you are commanded readily, stoutly, humbly, indefatigably, though it be contrary to your own inclination, to make an entire resignation of your own judgement, opinion, and will; to be sent imperiously upon hard and troublesome employments, and to undergo them chearfully, without delay, excuse, or reply; to be indifferent in all things; to covet nothing, nor refuse any thing; to do nothing of your self, nor to presume: to have a greater inclination to such things as are mean and laborious, then to such as are more splendid and lesse burthensome.

Chastitie.

Chastitie is an abstinence from impure pleasures: It's parts are, purity of mind and body, vigilant

vigilant guard of the senses, shunning of occasions, honesty of speech, mortification of Curiositie, exact decencie, care of our self.

Modestie.

Modestie is a composure of your self, consisting in government of the whole body, gesture, attire, play, recreation, but especially of the tongue, which is to be restrained from detraction, contention, boasting, disclosing of secrets, idlenesse, imprudence, importunitie, irreverence, affected silence.

Abstinence.

Abstinence is a virtue which moderates the concupiscence that relateth to delectation of sence: The parts thereof are, To have no rule but necessity in all which concerneth the pleasures of the body; to fear the very least staines of all those things which reason counteth dishonest, and to preserve your self in a holy bashfulnesse; to observe the Fasts commanded, and to adde some out of private devotion; to put far from you all curiosity of diet, apparell, and sensuall pleasures.

Fortitude.

Fortitude is a virtue which confirms us against the pusillanimity that may hinder good actions: It hath two arms, one to undertake, the other to suffer: *Aristotle* assigneth it four

parts.

parts, that is, confidence, patience, love of labour, and valour.

Patience,

Patience is an honest suffering of evils incident to nature: The points thereof are, To bear the losse of goods, sickness, sorrows, injuries, and other accidents, with courage; neither to complain, nor to groan, but discreetly to conceal your grief; to be afflicted in innocence for justice sake, and sometimes even by those that are good; to cover and embrace persecutions, out of a generous desire to be conformable to the patience of the Saviour of the world.

Justice.

Justice is a virtue which giveth to every one that which is his due; and all the acts of it are included in this sentence, *You must measure others by the same measure wherewith you desire to be measured your self.*

Magnanimitie.

Magnanimitie according to *Thomas Aquinas*, is a virtue which aimeth at great things, by the direct means of reason: The acts thereof are, To frame your self to an honest confidence, by purity of heart and manners; to expose your self reasonably to difficult and dreadfull exploits for Gods honour; neither to be bewitched with prosperitie, nor dejected at adversitie; not

not to yield to oppoſition; not to make a ſtay at mean virtues; to deſpiſe complaiſance and threats, for love of virtue; to have regard onely to God, and for his ſake to diſeſteem all frail and periſhable things: to keep your ſelf from preſumption, which often ruins high ſpirits under colour of Magnanimity.

Grtitude.

Gratitude is the acknowledgement and recompence (as farre as lies in our power) of benefits received. The acts thereof are, To preſerve the benefit in our memory, to profeſſe and publiſh it, to return the like without any hope of requitall.

Amity.

Amity is a mutuall good will grounded upon virtue and communitie of goods: The acts thereof are. To chooſe friends by reaſon, for virtues ſake commuicating of ſecrets, bearing with imperfections, conſent of wills, a life ſerviceable and officious, protection in adverſities, obſervance of honeſty in every thing, care of ſpirituall profit, accompanied with neceſſary advice, in all love and reſpect.

Simplicity.

Simplicity is nothing but union of the outward man with the inward: The acts thereof are, To be free from all falſe colour, never to lie,

lie, never to dissemble, or counterfeit, never to presume, to shun equivocation and double speech, to interpret all things to the best, to perform businesse sincerely, to forgo multiplicitie of employments and enterprises.

Perseverance.

Perseverance, is a constancy in good works to the end, through an affection to pursue goodnesse and virtue. The acts thereof are, firmnesse in good, quietnesse in services, offices, and ordinary employments, constancy in good undertakings, flight from innovations, to walk with God, to fix your thoughts and desires upon him; neither to give way to bitternesse, nor to sweetnesse, that may divert us from our good purposes.

Charitie toward God and our neighbour.

Charitie, the true Queen of virtues, consisteth in love of God and our Neighbour; the love of God appeareth much, in the zeal we have of his Glory; the acts thereof are, to embrace mean and painfull things, so they conduce to our Neighbours benefit; To offer the cares of your mind, and the prayers of your heart unto God for him; To make no exceptions against any in exercise of your charge; to make your virtues a pattern for others; To give what you have, and what you are, for the good of souls, and the glorie of God; to bear incommodities

incommodities and disturbances which happen in the execution of your dutie, with patience; Not to be discouraged in successelesse labours; To pray fervently for the salvation of souls; to assist them to your power, both in spirituall and temporall things; to root out vice, and to plant virtue and good manners in all who have dependance on you.

Charitie in conversation.

Charitie in the ordinary course of life, consisteth in taking the opinions, words, and actions of our equalls in good part; To speak ill of no man, to despise none, to honour every one according to his degree, to be affable to all, to be helpfull, to compassionate the afflicted, to share in the good successe of the prosperous, to bear the hearts of others in your own breast; to glory in good deeds rather then specious complements, to addict your self diligently to works of mercy.

Degrees of Virtues.

Bonaventure deciphers unto us certain degrees of Virtue, very considerable for practice; his words are these.

It is a high degree in the virtue of *Religion*, continually to extirpate some imperfection; a higher then that, to encrease alwayes in Faith; and highest of all, to be insatiable for matter of good works, and to think you have never done any thing. In

In the virtue of *Truth*. It is a high degree to be true in all your words; a higher to defend Truth ſtoutly; and higheſt to defend it to the prejudice of thoſe things which are deareſt to you in the world.

In the virtue of *Prudence*, it is a high degree, to know God by his creatures; a higher, to know him by the Scriptures; but higheſt of all, to behold him with the eye of Faith.

It is a high degree to know your ſelf well; a higher to govern your ſelf well, and to be able to make good choice in all enterprizes: and the higheſt, to order readily the ſalvation of your ſoul.

In the virtue of *Humility*, it is a high degree to acknowledge your faults freely; a higher, to bow with the weight, like a tree laden with fruit: the higheſt, to ſeek out couragiouſly humiliations and abaſements thereby to conform your ſelf to our Saviours life.

It is a high degree (according to the old Axiom) to deſpiſe the world: a higher to deſpiſe no man: yet a higher to deſpiſe our ſelves: but higheſt of all, to deſpiſe deſpiſall. In theſe four words you have the full extent of Humilitie.

In *Povertie*, it is a high degree to forſake temporall goods: a higher, to forſake ſenſuall amities: and higheſt, to be divorced from your ſelf.

In *Chaſtitie*, reſtraint of the tongue, is a high

high degree: guard of all the senses, a higher: undefiledneſſe of body, a higher then that: puritie of heart, yet a higher: and banishment of pride and anger, which have some affinitie with uncleanneſſe, the higheſt,

In *Obedience*, it is a high degree to obey the Law of God: a higher, to subject your self to the commands of a man, for the honour you bear your Sovereigne Lord: yet a higher, to submit your self, with an entire resignation of your opinion, judgement, affection, will; but higheſt of all, to obey in difficult matters, gladly, couragiously, and constantly even to death.

In *Patience*, it is a high degree to suffer willingly, in your goods, in your friends, in your good name, in your person: a higher, to bear being innocent the exasperations of an enemy, or an ungratefull man: a higher yet, to suffer much and repine at nothing: but higheſt of all, to go to meet crosses and afflictions, and to embrace them as liveries of Jesus Christ.

In *Mercy*, it is a high degree, to give away temporall things: a higher, to forgive injuries: the higheſt, to oblige them who persecute us.

It is a high degree to pity all bodily afflictions, a higher, to be zealous for souls: and higheſt, to compassionate the torments of our Saviour, in remembring his Passion.

In the virtue of *Fortitude*, it is a high degree, to overcome the world: a higher, to subdue

due the flesh: the highest, to vanquish your self.

In *Temperance*, it is a high degree to moderate your eating, drinking, sleeping, watching, gaming, recreation, your tongue, words, and all gestures of your body; a higher, to regulate your affections; and highest, to purifie throughly your thoughts and imaginations.

In *Justice*, it is a high degree, to give unto your Neighbour that which belongeth to him; a higher, to exact an account of your self: and highest, to offer up to God all satisfaction, which is his due.

In the virtue of *Faith*, it is a high degree to be well instructed in all that you are to believe: a higher to make profession of it in your good works: and highest, to ratifie it (when there is necessitie) with the losse of goods and life.

In the virtue of *Hope*, it is a high degree, to have good apprehensions of Gods power: a higher, to repose all your affairs upon his holy providence: a higher then that, to pray to him and serve him incessantly, with fervour and puritie: but highest of all, to trust in him, in our most desperate affairs.

Lastly, for the virtue of *Charitie*, which is the accomplishment of all the other, you must know, there are three kinds of it: The first is the *beginning* Charitie. The second the *proficient*. The third, the *perfect*.

Beginning Charitie, hath five degrees. 1 Dis-

like

1. Dislike of offences past. 2. Good resolution of amendment. 3. Relish of Gods word. 4. Readinesse to good works. 5. Compassion of the ill, and joy at the prosperity of others.

Proficient Charity, hath five degrees more. 1. An extraordinary puritie of Conscience, which is cleansed by very frequent examination. 2. Weakenesse of concupiscence. 3. Vigorous exercise of the faculties of the inward man. For, as good operations of the exteriour senses are signes of bodily health; so holy occupations of the understanding, memory, and will, are signes of a spirituall life. 4. Ready observance of Gods law. 5, Relishing knowledge of heavenly Truth, and Maximes.

Perfect Charity, reckoneth also five other degrees. 1. To love your enemies. 2. To receive contentedly, and to suffer all adversities couragiously. 3. Not to have any worldly ends, but to measure all things by the fear of God. 4. To be disentangled from all love to creatures. 5. To resigne your own life to save your neighbours.

SECT. V.

Of four orders of those who aspire to Perfection.

NOw consider what virtues, and in what degree you would practise; for there are four sorts of those who aspire to perfection.

The first are very *innocent*, but little valiant in exercise of virtues. The second have besides innocence, *Courage* enough to employ themselves in worldly actions, but they are very sparing towards God, and do measure their perfections by a certain Ell, which they will upon no terms exceed; like the ox of *Susis*, that drew his usuall number of buckets of water out of the well very willingly; but could by no means be brought to go beyond his ordinary proportion. The third order is of the *Fervent*, who are innocent, couragious, and virtuous without restriction, but they will not take charge of others, supposing they are troubled enough with their own bodies; wherein they may be often deceived. The fourth rank comprehends those, who having with much care profitted themselves, do charitably refresh the necessities of their neighbour, when they are called to his aid; thinking that to be good onely to ones self, is to be in some sort evil.

Observe what God requires of you, and emulate the most abundant graces. But if the multiplicity of these degrees of virtue perplex your mind, I will shew you a shorter and easier way to perfection.

SECT.

SECT. VI.

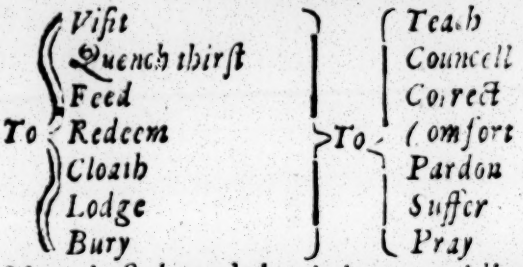
A short way to perfection, used by the Ancients.

THe Ancients were accustomed to reduce all virtue to certain heads; and some addicted themselves with so much fervour, and perfection, to the exercise of one single virtue, as possessing that in a supreme degree; by one link onely they drew insensibly the whole chain of great actions. One dedicated all his lifes study to government of the tongue, another to abstinence, another to meeknesse, another to obedience. So that at the death of a holy man named *Orus* (as *Pelagius* relates) it was found, he had never lyed, never sworn, never slandered, never (but upon necessity) spoken. So *Phasius* (in *Cassian*) said upon his death-bed, that the Sunne had never seen him take his refection; for he fasted every day untill sun set. So *John* the Abbot professeth that the sunne had never seen him angry, that he had never done his own will, nor had ever taught others any thing, which he had not first practised himself. To arrive at this, requires much fortitude of spirit. If you desire things more imitable, be assured you shall lead a good life if you endeavour continually to practise these three words, *To abstain, To suffer, To go forward in well doing*, as S. *Luke* saith, in the Acts of the Apostles of the Sonne of God. *To*

abstain. 1. By refraining from all unlawfull things, and sometimes even from lawfull pleasures, through virtue. 2. By mortifying concupiscence, anger, desire of esteem and wealth. 3. By well ordering your senses, your will, your judgement, and obtaining alwayes some victory over your self, by the mastery of your passions. *To suffer.* 1. By enduring the burdens of life with great patience, esteeming your self happy to partake of our Saviours sufferings, which are the noblest marks of your Christianity. 2. By endeavouring to use a singular meekness in bearing with the oppressions and imperfections of others. 3. By undergoing (with advice) some bodily austerities. 4. By keeping your foot firm in the good you have already begun; For, (as old *Marcus* the Hermit said) *The wolf and sheep never couple together, nor did change and dislike ever make up a good virtue. To go forward in well-doing,* By becoming serviceable and obliging to all the world, every one according to his degree: but above all having a catalogue of the works of mercy, as well spirituall as temporall, continually before your eye; as a lesson wherein you must be seriously examined, either for life or death eternall. And for this purpose some Saints had these words (in stead of all books) in their Libraries.

Visito, Poto, Cibo, Redimo, Tego, Colligo, Condo, Consulo, castiga, Solare, Remitte, Fer, Ora.

To



Mans best knowledge is how to oblige man; the time will come when death shall strip us to the very bones, and leave us nothing but that which we have given for God.

SECT. VII

The way to become perfect.

TO this end you must keep a perpetuall watch over your actions, and *be like a Seraphim, beset all over with eyes, and lights,* as *Bassarion* said: you shall perceive your progression in virtue, when you begin, purged from greater sins, to be fearfull of the least; when you feel your self loos'd from ardent desires of interest and honour; when your tongue is restrained from slander and vanity, when your heart is more purified in its affections, and that you draw near to indifferency.

The means to make your self thus perfect is, first, to be enflamed with a fervent desire of perfection; secondly, not to neglect the extirpation, even of the slightest imperfections; thirdly, to have a good directour, who may

be to you as the Angell *Raphael* was to young *Tobias*, and withall, to conferre very often with spirituall men, and to be warned by their good example; fourthly, to make, as it were, a nosegay of flowers out of the lives of Saints, to take from it, odour and imitation; fifthly, to become constant in good purposes, and to offer them up to God, as by the hands of our Saviour, *Jesus Christ*.

SECT VIII.

How we must govern our selves against temptations, tribulations and Obstacles occurring in the way of virtue.

FInally, seeing in the practise of virtue we must ever be ready armed to overthrow the power of our adversary, and to further our own affairs of salvation, call to mind these twelve maximes, which I propose against such obstacles as may happen.

The way to resist temptation, is not, to frame your self to a spirituall insensibility, unmoved with any thing; that is hard to attain, so sensible is self love, and to have it were to be stone, not man; it is not to expell one temptation by another, and to do one evil, to be delivered from another: for to take that course, were to wash your self in ink. It is not, to hide your self upon all occasions, and never to do good, for fear of fighting with evil; but to re-

sist

ſiſt ſtoutly as I ſhall ſhew you. The great Scholar, *Joannes Picus Mirandula*, hath collected twelve remarkable *Maximes*, the practiſe whereof is exceeding profitable when we addreſſe our ſelves to ſpirituall combat againſt weakneſſe.

The firſt Maxime. That you muſt be tempted, on what ſide ſoever it happen: *In hoc poſiti ſumus*: It is our profeſſion our trade and continuall exerciſe. The eagle complaineth not of her wings, neither the Nightingale of her voice, nor the Peacock of his train, becauſe theſe are naturall to them; and it is as naturall to a man to be tempted, as to a bird to fly, to ſing, to prune her feathers. If you deſert the courſe of ſpirituall life, through fear of being tempted, and turn about to worldly delights, aſſure your ſelf you will be much more engaged; and which is worſe without comfort, honour, or recompence; you forſake a croſſe of paper, which if you knew well how to carry, would be no heavier burthen then feathers to a bird; you forſake it I ſay, to take up another which is hard, toilſome, and bloudy, and will make you of one confraternity with the bad thief. *Sidonius Apollinaris* relateth how a certain man named *Maximus* arriving, by unlawfull and indirect means, at the top of honour, was the very firſt day much wearied, and fetching a deep ſigh, ſaid thus, *Fælicem*, te Damocle, *qui non longiùs uno*

prandio regni necessitatem toleraſti. O Damocles how happy do I eſteem thee for having been a king but the ſpace of a dinner! I have been one a whole day, and can bear it no longer.

The ſecond. Remember that in the affairs of the world, we fight longeſt, we work hardeſt, and reap leaſt; the end of one labour is the beginning of another; in pains taking the onely hope is ever to take pains; and temporall labour doth many times pull after it eternall puniſhment.

The third. Is it not direct folly to believe their is a Paradiſe, an eternall life, and a *Jeſus Chriſt*, who, of the croſſe, made a ladder, to get up to his throne of glory, and yet to deſire to live here with folded arms? to ſee the maſter open the way to heaven through ſo many thorns, and the ſervant unwilling to tread on any thing but flowers? to ſee a freſh and tender lim, to a head worn away with ſufferings, like a brazen Coloſſus with feet of flax?

The fourth. Were there no other fruit in tribulation but conformity with *Jeſus Chriſt*, who is the ſovereigne wiſdome, yet were it a high recompence. A famous captain ſaid to a ſouldier dying with him, *hadſt thou been obſcure all thy life, yet art thou not a little honoured to day, in dying with thy maſter*; and who would not glory, to have the Son of God for his leader, his companion, his ſpectatour, his theatre, his reward in all afflictions and Tribulations?

bulations? who would not account it a great honour, to be crucified daily with him? to stretch his hands and arms upon the crosse, by restraining them from violence, rapine, and ruine, whereunto we are carried away by the spirit of lying? to fetter his feet, by hindring them from running after the unbridled desires of his heart? to embitter his tongue, by overcoming the pleasures of the taste? to annihilate himself, by despising honour, after his example who when he might have walked upon the wings of the *Cherubims*, would rather creep amongst us like a little worm of the earth? what a glory were it to say with S. *Paul, I bear in my body the marks of the Lord Jesus*, Gal. 6. 17.

The fifth. Not to put any trust in humane means, when you undertake to subdue a temptation; It is not a thing depending wholly upon us; God must go before, and we contribute our will; for if he watch not over us, to much purpose is it for us to keep centinell. None is so weak as he that thinks himself strong. *Multa in homine bona fiunt, quæ non facit homo. Nulla verò facit homo bona quæ non Deus præstet ut faciat homo*, saith the counsel of *Orenge*. *Many good things are done in man, which man doth not; But man doth not any good which God doth not.* He that thinks to resist temptations without his aid, is like one that would go to the warres, and stumbles at his own threshold. And therefore an effectu-

all means, in this combat, is to insist much on prayer, especially at the first assault of a temptation.

The sixth. When you have overcome a temptation, take heed of unbending and softning your courage, as if you had no more enemies to encounter. As distrust is the mother of safety, so security is the gate of danger. If the enemy goeth up and down continually like a roaring Lion, be you on the other side a watchfull Lion in the centinells of the Lord of hoasts; and take for your word, *super speculam Domini ego sto; I stand upon the watch tower of the Lord.*

The seventh. Rest not satisfied onely with not being beaten your self, but beat your enemy: when Satan layes a snare to entrap you, make it an instrument of virtue: if he present a good work, which glisters in the sight of the world, thereby to tempt you to pride, do the work, and let alone the vanity; referring all to the greater honour of God.

The eighth. When you are in combate, fight chearfully, as if you were already assured of the victory. Turn away the eye of your consideration from what you suffer, and keep it continually fixt upon the reward. One great misfortune, which causeth many to fall when they are tempted is, that their mind is set and bent so wholly upon the pain, that no room in it is left to contemplate the reward which waits for them

them. When the fourty Martyrs were in the frozen lake, thirty nine looked upon their future crowns, but one of them thought of nothing but his pain; all were victorious; except this wretch, who sullying the glory of patience, came out of the pool, to die presently after in infidelity, Do you not think, the glorious mirrour, wherein he beheld all his sufferings crowned, was that which comforted our Saviour on the crosse in that Abysse of reproach and torment. This is the course you must take; to insist little on the present, and to have a lively imagination of the future, bearing these words of S. *Paul* alwayes in mind, *Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternall weight of glory*, 2. Cor. 4. 17. Fight then valiently, as if this were the last temptation which should assail you; and perswade your self, that herein consisteth the evidence of your predestination. When you have overcome it, behave your self like one alwayes ready to reenter the list, and to make one victory the step to another.

The ninth. Though you are never so valiant do not provoke danger; tempt not temptation, by thrusting your self into occasions, through presumption of heart: he that loveth danger, shall instead of finding glory, mark out his grave, in it.

The tenth. A soveraigne means to overcome temptation, is to discover the Mine betimes;

times; to open your heart freely to your ſpirituall counſellour, to diſcloſe your thoughts, to know them well, to conſider their nature, and to ſeek what power they have upon your ſoul. It happens commonly as *Epictetus* ſaith; *It is not the things themſelves, that trouble us, but our own phancies.* How many temptations might be vanquiſhed by ſlighting them, if we took but a little leiſure to laugh at them? We make elephants of flies, and of little pigmies, which pinch us by ſtealth, frame giants. We are like young children, who frighted with a vizard, hide their heads in their nurſes boſome, crying: but take off the vizard, and give it them in their hand, they will make ſport with it. How many things ſeem terrible and impoſſible, which we find ridiculous, and eaſie to be overcome, if we touch them never ſo little with our finger? In temptations of *puſillanimity*, it is good to conceive theſe counterfeit giants, as pigmies; but in thoſe of *concupiſcence* we muſt not deſpiſe any thing but rather lay hold of ſmall threads, as if they might grow to huge cables. In the one and the other, there is nothing like daſhing theſe children of Babylon againſt the ſtones; to withſtand beginnings, and not to ſuffer our enemies to fortifie themſelves to our diſadvantage.

The eleventh. A ſtumbling block to many is, that they repreſent the ſweetneſſe of ſinne

sinne to the life in their imagination, and never consider the pleasure which follows victory over sinne. A man is no sooner plunged in the puddle, but his ashamed soul is immers'd in pensiveness, melancholy, and dispair; by a loathsome pleasure, which passeth away like the dream of a dream, furnished with a huge heap of scorn, sorrow, and confusion. Whereas on the contrary, the soul which hath held out remains contented, sprightly, elevated, and fed with divine comforts, coming from Gods paradise. On this thought (which S. *Cyprian* highly commendeth) few reflect, which is the reason why the number of the reprobates is so great: And do you not yet think it very fitting, that one who hath fallen a thousand times under temptation, should once in his life taste the sweetnesse which is in victoryover temptation, to rejoyce at it for ever? Many have been put by from steep and evident precipices, by pondering these words, *Well then, to covenant with sinne, what will be the event? To purchase repentance so dear? To give up the credid of so many years, a prey to one unhappy minute of pleasure? Where is the Faith thou hast promised to God? Let us at least seek out some place where he is not: and where is he not? So many starres, so many intelligences, wherewith the world is replenished, are so many eyes of God which behold thee: He himself seeth into thee, even to the bottom of thy conscience: if thou wilt*

sinne,

sinne, get leave of him; but how wilt thou beg it of him, and how obtain it? Patience a while: This temptation is a cloud which will passe away. Thou art going to commit a sinne, whose pardon is very uncertain; but it is certain that when thou hast done it, God himself cannot in all eternity make it not to have been done.

The twelfth. Think not you are the lesse in Gods favour because he suffers you to be tempted, though with dishoneſt thoughts, which are extremely odious to chaſt souls; Why so? If S. *Paul*, that Cherubim, scorched with celestiall heat, who set his foot upon the starres, (according to the opinion of S. *Ambrose*, *Theophylact*, and *Oecumenius*) felt the stings of concupiscence in a body that had beeen taken up to the third heaven; do you think, that because you have some good dispositions to do well, you must be freed from the warres of nature, which preserve your mind, being too indulgent to its self, alwayes in humility?

To conclude, follow the counsell of *Cassian*, consider daily the passions which are bred in your heart, as a fisherman beholds the fishes swimming in the water, on purpose to catch them: Look on that which is most predominant within you, from what root it springeth, when it began, what progresse it hath made, what rule it usurpeth ordinarily over your soul, what effects it produceth, whether it be more spirituall or temporall, what things use to foment

ment it, what remedies you have taken to divert it; provide counsell and means to root it out; proceed to this with courage and fervour, as to the acquisition of an incomparable good.

SECT IX.

Remedies against passions, and temptations proceeding from every vice.

FIrst, to consider, That passion is a motion of the sensuall appetite, arising from the imagination of good or ill, with some commotion of the body.

2. That there are eleven passions; six in the *concupiscible* appetite. which are *Love*, *Hatred*, *Desire*, *Loathing*, *Joy*, *Sadnesse*: five in the *irascible*, that is, *Hope*, *Despaire*, *Confidence*, *Fear*, *and Anger*..

3. That there are two wayes to overcome all passions; the first is a precaution of mind against the occasions, and vain appearances of all worldly things. The second, a serious diversion to better things, as prayer, study, labour, and businesse; But above all, you must pray to God for the light and strength of his holy grace, which infinitely transcends all humane remedies.

Against Gluttony.

1. Represent unto your self the miserable state of a soul polluted and plunged in the flesh.

2. The

2. The hardneſſe of heart. 3. The dulneſſe of underſtanding. 4. The infirmities of body. 5. The loſſe of goods. 6 The diſparagement of Reputation. 7. The horrour, of the members of Jeſus Chriſt, to make members of an unclean creature. 8. The indignity to worſhip and ſerve the belly, as a brutiſh and vile God. 9, The great inundation of ſinnes flowing from this ſpring. 10. The puniſhments of God upon the voluptuous.

Againſt ſloth.

1. The ceaſeleſſe travell of all creatures in the world, naturall and civil. 2. The eaſineſſe of good works, after grace given by Jeſus Chriſt. 3. The anxiety of a wavering and uncertain mind 4. The ſhame and contempt. 5. The confuſion at the day of judgement, 6. The irreparable loſſe of time.

Againſt Covetouſneſſe.

1. The diſquiet of a greedy mind. 2. The inſatiability of deſire. 3. The many warres and battels which we muſt run through, to ſatisfie one ſingle deſire. 4. The diſhonour of denial, inſupportable to a generous ſoul. 5. The dependance and ſervitude we muſt undergo, to comply with thoſe from whom we expect the accompliſhment of our wiſhes. 6. The eaſineſſe of offending God, through exceſſive greedineſſe of temporall things. 7. The tranſitory

sitory and fleeting pleasure of those things which we most ardently desired. 8. That God many times allows us the fulfilling of our desires, as a punishment for our faults.

Against carnall Love.

1. To consider the barrennesse of worldly loves, which are true gardens of *Adonis*, where we can gather nothing but triviall flowers, surrounded with many bryers. 2. To set a value on things, and not to be deceived with showes. 3. To guard your senses, to shun accidents and occasions of sinning; and above all to have a particular recourse to God, upon the first impression of thoughts. 4. To pull your self away by main force from presented objects, and to direct your self by serious designes, and good employments. 5. To set often before you the imperfection, the ingratitude, the levity, the inconstancy, the perfidiousnesse of those creatures we most servilely affect.

Against Sadnesse.

There is a *holy* sadnesse: as when we are moved at our Saviours Passion, or for our own sinnes: which is the gift of God, not a punishment.

There is one *furious*, which hath no ears, and is rather cured by miracle then precept.

There is another *naturall*, arising from our disposition: and another *vicious*, which is nourished by ill habits, and neglect of our own salvation.

1. Against this last we must consider, That our desires and love, cause, for the most part, our sadnesse: and that the true way to diminish the cares that consume us, is, to sweeten the sharp and ardent Affection we bear to worldly things.

2. The little esteem we have of God, is the cause that we are often troubled at frivolous things whether they threaten or happen. He that would truely love this great God, which deserveth to possesse all love of heaven and earth, should not entertain fear or sadnesse for any thing but for the losse of God; and no man can loose him, but he that purposely forsakes him.

3. There is nothing beyond remedy, but the tears of the damned: A man who may persist in the way to paradise, should not place himself in the condition of a little hell: and he who can hope for that great All, ought not to be sad for any thing.

Against Envy.

1. The way not to envy any thing, is to account nothing in this life great. 2. To covet onely the inheritance of the land of the living, which is never lessened by the multitude or shares of the possessours. 3. To consider seriously the motives which induce us to love our neighbour, as participation of the same nature.

THE

THE THIRD PART OF THE DIARY.

SECT. I.

Buſineſſe, of what importance.

THe third employment of the day is buſineſſe, whether *Publick* or *Private*; the government of your *Family*, or diſcharge of ſome *Office*, Good devotion is a good employment, and nothing is more to be avoided then idleneſſe, which is the very ſource of ſinne. *He that labours* (ſaid the old Hermites) *is tempted but by one devil; he that is idle, is aſſaulted by all.* No man is too Noble to have an occupation; If iron had reaſon, it would chooſe rather to be uſed in labour, then to grow ruſty in a corner.

SECT. II.

Two Heads, to which all Buſineſſe is reduced.

IN Buſineſſe we muſt conſider the *Subſtance*, and the *Form*. The *Subſtance*; for it is great wiſdome to make good choice herein, to take in hand good employments; and to leave the bad, the dangerous, and burthenſome, which do nothing but ſtop up the mind, and choke all feeling of devotion; eſpecally when there is no obligation to undertake them. They

are

are truely sick even in health, who interpose out of curiosity, to know, to do, and solicite the businesse of others. *It is sufficient* (said the Emperour *Antoninus*) *that every one in this life do that well which belongs to his calling.* The Sunne doth not the office of the rain, nor the rain that of the Sun. Is it not absolute madnesse of some in the world, whose onely employment is to attempt all things, but perform none?

As for the *Form*, in the exercise of charge, offices, and businesse, there is required *knowledge, conscience, industry*, and *diligence*. *Knowledge*, 1. In learning that which is requisite to be known for the discharge of your duty. 2. In informing your self of that which of your self you cannot apprehend. 3. In hearkning very willingly to advice, examining and weighing it with prudence, and governing your self altogether by counsel. *Conscience*, in performing every thing with good intention, and great integrity, according to the Divine and Humane laws *Industry*, in doing all discretely and peaceably, with more fruit then noyse: so that we expresse no anxiety in businesse; like that Prince of whom it was said, That he seemed alwayes vacant in his most serious employments. *Diligence*, in spying out occasions, and doing every thing in due time and place, without *disorder, confusion, passion, haste, irresolution, precipitation*: For these are the faults which commonly destroy good govern-

government. He that hath never so little wit and good inclination, shall ever find wherein to busie himself, especially in works of mercy, amongst so many objects of the miseries of his neighbour.

SECT. III.

Of the government of a Family.

THat man hath no little businesse, who hath a Family to govern; a good Father who breedeth his Children well, that they may one day serve the commonwealth, is employed in an important affair for the Publick. A Mother, who bringeth up a little *Samuel* for the service of the Tabernacle, (as S. *Monica* did her sonne *Augustine*) obliged all posterity. A Master and Mistresse, who keep their servants in good order, please both God and men. Four things very considerable are here required; *Choice*, *Discretion*, *Example*. *Entertainment*. *Choice*, in considering the *Quantity*, *Quality*, *Capacity*, *Faithfulnesse*, of those you take into your service. For the *Quantity*, it is evident that it ought to be proportionable to your estate and revenues. It is a great folly to make ostentation of many servants merely through vanity. As *Herod* the sophist did, according to the relation of *Philostratus*, who allowed his sonne four and twenty pages, every one of them bearing the name of some

ſome letter in the Alphabet; for ſo blockiſh was the child, that he could not any way elſe learn the firſt rudiments. Starres which have leaſt circuit are neareſt the Pole; and men who are leaſt perplexed with buſineſſe, are commonly neareſt to God. A great retinue is a marke of a great want. Were there ſuch a beaſt as the Hebrew fables have feigned, that muſt have the graſſe of a thouſand mountains for his daily allowance, would you account him happier then a Nightingale, which is ſatisfied with a few ſeeds, or a Bee, which liveth on dew? The rich need many pounds, the poor a little bread; both are indigent, but the one not ſo much as the other, for his want is the leſſer. A great number of ſervants make not a man happy, for none is a greater Maſter, or better obeyed, then he that ſerves himſelf.

For *Quality*, take heed of reſembling witches, who care not to give the devil wages, ſo they may make uſe of his ſervice for their own ends: you muſt either take good ſervants, or make them ſuch; In the one there is good luck, and in the other for the moſt part difficulty. For many are like the aſſe of *Vincent Ferrerius*, that did more for a Carter, who ſwore by the devil, then for his Maſter who led him in the name of God; which the holy man ſeeing, turned him off, not able to endure ſuch bruitiſhneſh in a beaſt; and can you think, that for the neceſ-

ſities

sities of your business, it may be lawfull for you to maintain one who hath neither God nor conscience; that your children may at the very first be corrupted by his poysonous conversation?

For *Capacity*, it is necessary that besides honesty there must be an ability to discharge his office: and though we say the saints are good at all things, yet God doth not ever give them either desire or means to undergo all kinds of business. Our abilities are limited, as well as our minds; and every one hath his particular talent, which must be known by those that will make use of him.

For *Faithfulnesse*, it is one of the qualities which the Gospel gives a good servant; you have reason to require it, and discreetly to make triall of it, not by suspicions and jealousies, which onely serve to provoke such as have a disposition to do well: A man is oftentimes made faithfull, by being thought faithfull; and many through continuall fear to be cozened, have taught others to cozen; *justifying their deceit by their own distrust*, as the Romane Philosopher saith: you must allow your officers, what command and freedome their charges require, not quarrelling with them every minute for trifles; notwithstanding you must carefully reserve the state of your affairs, for your own private knowledge: For it is an equall fault indifferently to trust all, or to distrust all.

SECT.

SECT. IV.

Of Government in spirituall things.

WHen you have met with a good choice, the government is not hard: For S. *Augustine* saith, *nothing is so easie as to perswade those to good, who have a great desire to put it in practice.* Govern your family proportionably as the good *Eleazar* did his, which *Binet* hath so lively designed. First banish vice and scandall from your house; let wanton love and impurity never come near it, no more then the serpent to the flower of the vine; Let not surfeiting, drunkennesse or excesse know so much as the gate; let games of chance find no harbour there; let neither unclean speech nor blasphemy be heard in it. For, as *Nebuchadnezar* made the pages that attended on him learn his language, so the devil teacheth those of his acquaintance, this Dialect.

Having exiled vice, accustome your Family to some devotion, causing them to hear diligently the word of God, especially on Sundayes and Holydayes; inviting them to frequent the Sacrament according to their condition, assembling them as *Charles Boromeus* did, at evening or some time of the day, to say certain prayers together, if convenience of place permit; and to see how they are instructed in the Articles of Faith.

Your

Your example will do more then all your words: For the life of a Good Master and Mistresse is a perpetuall monitour in a house. Those that seek to gain their good opinion, study to be like them, and in endeavouring to be beloved, become good. We live in an Age where we have more need of patterns then precepts, servants adhere to the pillars of a house, as Ivie to great trees; and in a word to the commands of great ones, all affections are of wax, they become so pliable.

It is fitting likewise that to preserve this opinion you be liberall according to your means in ordering your Family, honourable in such expences as are requisite both for necessity and decorum. For we make use of nets to take fishes, and of liberality as a golden hook to take men.

Remember besides, in managing your businesse more peculiarly to invoke Gods assistance; saying often unto him these words of *Solomon*. Wisd. 9. *O God, give me wisdome that sitteth by thy Throne; O send her out of thy holy Heavens, and from the Throne of thy glory, that being present, she may labour with me, that I may know what is pleasing unto thee*, to put it in execution.

Take heed of indiscreet precipitation in the beginning of an enterprize, of anxiety in the progression, and of dispair in the conclusion. If your project have good issue, give the praise

to God, and an example of modesty to your neighbour; but if business keep not time to your will, learn you to keep time to the Divine providence, which maketh all harmony in the world; you have power over your own designes, but not over their events; you are not to pray, that things may prove as you desire, but to desire them as they prove. Accustome your self not to be grieved at worldy accidents, no more then for an ill dream: For all things here below, passe away like a dream; and we do much, if in losing all we retain that belief: But by long soothing our own wills we have forsaken (as *Cassian* saith) the very shadow of patience.

SECT. V.

Advice for such as are in office and government.

Bonaventure hath made an excellent Treatise, which he calleth *The wings of the Seraphim*, wherein he giveth very wise instructions to those that are in office and government; whereof in part I present you here with the quintessence and marrow, desiring you to tast of it. He gives his *Seraphim* six wings. The first is *Zeal of Gods honour*; which you shall exercise in observing four things; that is,

1 Neither to do; nor shew to those under you, the least shadow of evil or sinne.

2. Not

2. Not to give way to it in any kind, notwithstanding allurements on one side, and importunities on the other.

3. Never to be pleased that an evil act be done, though without your knowledge; for that were to betray your own conscience.

4. To correct, and take away disorders, as much as possibly you can.

The second wing, which you must have is, *The spirit of compassion*, to help the sick, the aged, the weak, the faint-hearted, the afflicted; for these are poor Porcupines laden with prickles and acerbities, to whom you must be a Sanctuary and Rock of refuge: *Petra refugium Herinaceis.*

The third, *Patience* in the many labours and cares, as are (in a manner) inseparable from offices and governments. Patience, in ill successe of businesse, which doth not alwayes answer our endeavours and wishes. Patience, in bearing with the ungratefull, who often throw stones at those that give them honey; like the *Atlantes*, who shot arrows at the Sunne. Patience, in occasions of speech and dealing with such as easily take distast, and are galled with their own harnesse. It is a great virtue, to soften them with a peacefull, still, and charitable sweetnesse, as if we cast oyl into the raging sea. It was said long since, *He that can bear an injury, is worthy an Empire.* His very silence will disarm the passionate man, and

lay him prostrate at his feet, who seemed to thunder over his head.

The Fourth wing is, *Example*; which is observed in three things. 1. In putting in practice the good counsell and precepts which we give others 2. In managing your dignity in such a way, as is neither harsh, imperious, nor arrogant; but mild, affable, and communicative. 3. In retaining withall a decent and moderate gravity, that the stamp which God sets on those he calleth to offices and commands, may not be debased.

The Fifth, and principall Wing, is called *Discretion*, without which all virtues become vices: For the honour of great actions lies not so much in doing good, as in doing well.

This Discretion consisteth in four things. To govern the good, with good judgement; To correct the bad; To administer well the temporall affairs of your charge. To uphold and preserve your self amidst these encumbrances, like fresh water in the salt sea.

The ordering of good is maintained in Three principall Acts. The first, to cause those under us to observe strictly such things as are necessary, and cannot be omitted without disorder or scandall. The second, To invite, and sweetly attract every one according to his condition, capacity, and judgement, to works of most perfection; whereunto they have no formall obligation. The third, To dispose charges

and

and burthens with a good Oeconomy, according to their inclinations and ſtrength of mind, whom you are to govern.

For correction; Either they are ſleight faults of well conditioned perſons, which you are to correct, and ſuch are to be handled very gently; Or they are hidden vices of ſome evil conſcience, which you neither muſt nor can make known; and there you muſt uſe much induſtry, patience, and wiſdome to diſlodge vice; and to draw the crooked ſerpent out of his cave *obſtetricante manu*, as the Scripture ſpeaketh, *Job* 26. 13. Or they are known ſinnes of deſperate people; who offend without hope of amendment, infecting a multitude, and here you muſt ſet your ſelf with all your ſtrength, to take away both the fault and the faulty.

For temporall affairs, manage them as we have already ſhewed, and take heed of entangling your mind in them, like a fiſh in a net, depriving your ſelf of the liberty of Gods children, to ſerve the earth.

But above all, continually look into your ſelf, as the firſt piece of your government. Let your conſcience be pure, firm, and peaceable; ſpeaking and doing every thing with much conſideration; and never deſpiſing the counſel of thoſe who are able to adviſe you.

Laſtly, your ſixth wing is *Devotion*; which is divided into three kinds, the *common*, the *ſingular*, the *continuall*. The *common* conſiſteth

in performing exactly those duties of piety which are within the bounds of your profession; and to do them by way of *imitation* of that celestiall *Militia*, which is alwayes employed in praysing God; and by way of *edification* of those to whom you ow this good example. *Singular* devotion obligeth you to seek your principall refuge in the tabernacle (following *Moses* steps) for the necessities of your charge. *Continuall* devotion ties you to a most fervent exercise of Gods presence, which you testifie by a desire to please him in all places, occasions and actions, by dedicating all your works to him, before you begin them; and when you end them, alwayes to set upon them the seal of thanksgiving due to his Divine Majestie.

Engrave deeply in your heart this saying of S. *Bernard*, in his first book of *Consideration*, chap. 5. *Cùm omnes te habeant, esto etiam tu ex habentibus unus. Quid solus fraudaris munere tui? Usque quò vadens spiritus, & non rediens? If you are one full of businesse, and that all the world share in you; take a part as well as others in your self. Deprive not your self of a good so justly yours, and be not one of those that are ever travelling, yet never return home.*

THE

THE FOURTH PART OF THE DIARY.

SECT. I.

Recreation, how neceſſary.

AS concerning Recreation uſed in company, at meals, in lawfull games, in taking the aire, in good converſation, it is neceſſary to divert the mind, and refreſh the ſtrength. *Caſſian* in his 24. *Collation* chap. 21. relates, how an Archer finding Saint *John the Evangeliſt* playing with a Partridge, wondred that ſo renowned a man could paſſe the time with ſo ſlight a recreation: The Saint looking towards the bow in his hand, asked him why he did not alwayes carry it bent; who anſwering, it would ſpoil it, the Apoſtle replied, ſo it is with the mind of man, which muſt ſometimes be unbent, that it may ſhoot the better.

SECT. II.

Of the Pleaſures of the Taſte.

MArk, that our minds muſt only be *unbent*, not *unſtrung*: Avoid thoſe exceſſes which make men now a dayes as gluttonous

in the eye, as the belly. It is a strange vanity to affect the repute of a good taste; to set the whole mind to serve that part of the body, which hath least of the mind; and to nourish an esteem which is fed onely with the steam of the kitchin.

Treat not your belly as *Caligula* did his horse; for he allow'd a Beast (for whom nature intended nothing but oats and hay) Princely delicacies and attendance. And you do the like, if you bestow so much cost and pains to feed your most sensuall part, which the Divine Providence wills should be nourished sparingly. Great feasts which begin in vanity, and continue in riot, end alwayes in folly, and often in repentance. Nothing is got by pleasures of the Taste, but a more crazy body, a more close prison of flesh, and a more stinking sepulchre. Unhappy are those feasts which the hunger of the poor accuseth before God. Above these sixteen ages the tongue of the Rich Glutton hath burned in hell; all his tunnes of delicious wine, not having left him so much as one drop to refresh himself.

If you desire to know what were the banquets of the Primitive Christians, (which ought to be models for ours) *Tertullian* gives you a discourse thereon in his *Apology*. *Our feasts (saith he) expresse what they are, in their names. They are called* Ἀγάπαι (Charities) *because they are instituded for relief of the poor: Our Table resembleth an altar, and our Supper a Sacrifice:*

crifice: We mind not the expence; to spend in the name of Pietie, is gain Our Table hath nothing savouring of baseneſſe, sensuality, or immodeſty; We feed by measure: we drink the rules of temperance; we satiate our selves as much as is necessary for those who must rise at midnight, to offer up their prayers unto God; We speak and and converse as in the presence of God, our hands washed, and candles lighted, every one repeateth what he knoweth out of the holy Scriptures, and his own invention to the praise of God Prayer, as it began the banquet concludes it: From the Table we go unto the exercise of modesty and decency: You would say, if you beheld us, that we were not at supper, but at a lecture of holneſſe.

Alaſſe! Confer the feasts of moſt Chriſtians with theſe, and you compare the table of the *Centaurs* to that of the Angels.

SECT III.

Of Gaming.

BE not over violent likewiſe at thoſe Games of chance, which have in them ſo much covetouſneſſe, heat, and flame: Did a man commit no other ſinne, but converſing the third part, or half of his life with kings and knaves of cards, being invited to the converſation of Angels, yet were he guilty of no ſmall offence: But beſides this, gaming was the invention of

that devil *Zabulon*, as S. *Cyprian* obſerves, in a Treatiſe upon this ſubject. It is the altar of Fortune, deteſted by the Prophet; It is the ſhop of deceit, the ſchool of covetouſneſſe, the apprentiſhip of blaſphemy, the academy of anger; where are begot mad amities, unpuniſhed theſts, pleaſing murthers, and whence nothing for the moſt part is brought away, but a tempeſt in the mind, gall in the heart, and aire in the purſe: What excuſe at the laſt day can he have, who gameth with a full hand, and detains (in the mean while) the wages of a ſervant, or the relief of ſome begger that pineth and quaketh at his gate?

Pilates ſouldiers caſt lots on the garments of the Sonne of God, whileſt the bloud diſtilled from his body; but they were executioners and infidels; who would not be ſtruck with horrour to ſee a Chriſtian, amidſt ſo many images of the Sonne of God, without regard either of time, of God, or of man, play away the bloud of his family, whom he neglecteth, or of the poor whom he deſpoyleth? Away with theſe delights, which are bred (like the Salamander) in the tears of heaven.

Clemens Alexandrinus in his *Pedagogue*, ſhewеth plainly, that theſe games of cards, dice, and the like, were not allowed by the Primitive Church; for he teacheth us, that ſuch paſtimes are often as an ebullition of ungovern'd delights, and an indigeſtion of evil idleneſſe.

If

If we must of necessity play, in complaisance to others, we ought at least to have a care, that it be for some good end; that it be with our equalls; without passion, little, moderate, and to the profit of the poor.

SECT. IV.

Of Dancing.

AS for *Dancing*, *Balls*, and *Masks*, it is true what the pious Bishop and excellent Authour hath said, in his *Introduction*; *they resemble mushromes the best of which are worth nothing*. Luxury, vanity, foolish expence, masking, good chear, night, youth, love, liberty, are as dangerons counsellours of wisedome, as ill teachers of modesty: some may be sanctified in them, by miracle; but every day more are lost in them, through weakness: since our force is weak, not miraculous, we ought, by flying from occasions, to seek that safety which we cannot find in our own strength.

The fable saith, that the butterfly asked the owl, how she should deal with the fire which had singed her wings; who counselled her not to behold so much as its smoak. With what conscience can a faithfull soul frequent those worldly recreations, which have staind her purity with so many blemishes? Must we stay till we are burned, ere we retire from the flame? I wonder at those who would spiritualize dancing,

cing, and make it agree with frequent communion; such in effect with the Emperour *Adrian*, Lay *Adonis* in the manger of *Jesus*. There must be so many circumstances, of the intention, time, place, persons, and manner, to season such pleasures, that it were easier to abstain from them, then to use them well.

SECT. V.

Of wanton songs, and playes.

IF you speak of wanton *songs*, of reading ill books, of unchaste comedies and playes, your conscience (which is the School-mistresse of the soul) will perhaps tell you more then you are willing to believe. Such recreations are fore-runners of disorder, instruments of sensuality, tinder to sin, and scandall to virtue; evil, at that time entreth into you, by every gate of the sence, and goeth out onely at the gate of repentance, which is not alwayes open to our indispositions. A young soul is suppri-zed in these, as in a golden snare; to whom the description of sin, is invitation. For we live now in an age, where to know ill, and to do it, have scarce any *Medium* to sever them; and if at any time we are good, it is rather through ignorance of vice, then principles of virtue, saith *Salvian*.

SECT

SECT. VI.

Of walking, and running.

RE creations, the most innocent, are ever the most commendable; as those in the countrey, for exercise of the body; *for the countrey life (saith Columella) is the cozen germane to wisdome.*

Setting aside the comfort of Churches, Justice, Learning, Arts, and Traffick, what are great cities, but great prisons? Men live there, like birds in a cage, they crowd and defile one another, by frequent and infectious conversation, the trouble of businesse, the importunity of visits, the foolish tyranny of complements steal from them half their life. In the countrey, the heaven, air, earth and waters, (which cities snatch from us) are restored with greatest liberty. There, all the creatures of God speak to us face to face, to tell us the wonders of the Creatour. The Christians of the primitive Church made hermitages of their farms, to sound a retreat from worldly businesse, and to prepare for their time of rest: but many now, make their gardens temples of *Baal-peor*, where no God is worshipped, but the belly, luxury, gaming, and uncleanness.

Many make walks and races, wherein none can run far without stumbling; for they resemble the list of *Atalanta* and *Hippomines*, rather then the race wherein S. *Paul* exhorted

Christians

Christians to run; there the sences flattered with a thousand delightfull objects, many times put themselves in array; there the bloud is enflamed; the tongue untied; concupiscence enkindled; there, licentiousnesse often rendeth the vail which untill then was over the face of modesty; and impudently becomes portresse to love; These are the sacriledges, which dry up years, breed disorder amongst seasons, barrennesse in the bowels of the earth, and despair in our miseries.

SECT. VII.

The four conditions of recreation.

YOur recreation must have four especiall things; *choice of persons*, *good intention*, *innocence*, *moderation*.

Choice of persons, in avoiding evil company as the most dangerous shelf of life; for the friendship of wicked men is like a bundle of thorns, tied together to burn and crackle in the fire. Your friendship must be virtuous, faithfull, disinterested, if you mean to have any fruits of it.

Good intention, as, to cherish health and strength that they may serve the soul; for a good man should seek good even in play and at meals; like the saint who rose in the night, and fed with a poor hungry brother, that he might not be ashamed of eating at a disorderly hour.

Inno-

Innocence; for much consideration must be used therein, lest nature should dissolve into bruitish life, unworthy a generous heart. Behind, comes gluttony, intemperate gaming, foolish jesting, and detraction, in this age hard to be avoided.

The book most ordinary in companies of men, is man himself: Now very few take delight to discourse of the Old and New Testament; nay not so much as of the old Romane Consulls, Ægyptian Pyramids, or ancient warres of *Cesar*. Men study books of the time, talk of garbs, clothes, looks, conditions, businesse, customes, alliances; and though we have no intent to wrong any, yet is it very easie, in such variety of discourse to let fall many words of farre lesse value then silence; it is an excellent quality to still good matter into company; either upon occasion, by question, consequence, narration or proposition, as the reverend *Faquinot* observes in his *Addresse*.

Moderation. For as the wise man saith, *Prov.* 25.16. We glut our selves with honey; so ought we to have a care that recreations (made to refresh the mind) tend not by excesse to dissoluteness. You must observe what the time, place and persons require; and to passe the time, must not exceed your self, by profuseness.

SECT.

SECT. VIII.

Of vicious converſation, and firſt of impertinent.

THe Hebrews ſay, *play, anger, the cup, and converſation, are the windows of the ſoul, through which ſhe is many times ſeen more then ſhe would be*; he is wiſe, who makes uſe of meetings and company, as of a file to poliſh his mind, and to make it continually more apt for its functions.

Vicious converſation, may be reduced almoſt to three heads, that is, *impertinent*, *vain*, *evil*. *Impertinent*, as the clowniſh, fooliſh, troubleſome, which many have through want of diſcretion, faſhion and civility.

Theophraſtus, one of the quainteſt wits of antiquity, relateth ſome paſſages, which he ſaith he obſerved in his time, arguing a great weakneſſe of judgement; ſome (ſaith he) lay hold on one that is going about buſineſſe of concernment, to tell him ſomething (as they pretend) of great importance, which when told, is nothing but foolery. Others invite a travellour, newly come out of the countrey very weary, to walk up and down; others pull a man out of a ſhip ready to weigh anchour, to entertain him with follies on the ſhore; others come to bear witneſſe, after the cauſe is judged; and bring with much ſweat, a Phyſitian to the dead: others pretend to know

know the way, and undertake to lead the reſt, but go wrong at the very firſt, and proteſt they have forgot it. Others make rude enquiry into buſineſſe, and ask a Generall of an Army whither he goes, and what is his deſigne. Some alſo there are (ſaith he) ſo ruſtick, that (not admiring any thing worth admiration in civill life) they ſtand ſtill to look upon an ox, as men in rapture; and in company, have no better behaviour then to take their dog by the muzzle, and ſay *what a fine dog this is, how well he keeps the houſe!* Such converſation is able greatly to vilifie a man, and to take from him all eſtimation he can gain in his profeſſion.

SECT. IX.

Of vain converſation.

VAin converſation, is that of *talkers*, *flatterers*, *vain-glorious*, and the like; poor *Theophraſtus* (in my opinion) was much tormented with a *talker*; ſince he ſo well deſcribeth one, who, with much paſſion, praiſed his wife? told what he dreamed the laſt night; what he had to dinner; that he had a weakneſſe of ſtomack. From thence taking flight, he diſcourſed of times; and aſſured him, the men of ours came not near the ancients in any thing. Then he told him, that corn was cheap; that there were many ſtrangers in the city;

city; that if it would rain, the year would be fruitfull; that he had a field to be ploughed; that *Damippus* gave the greatest wax light at an offering; that there were so many stairs in such a building, and that he had counted them; with a thousand of the like. *Such people* (addes the Author) *are more to be feared then a favour. He that would live in quiet, must seldome keep them company.* *Horace* mentions one very like, who put him into a great sweat, and when he saw he was so tired that he knew not which way to turn himself, *I see Sir*, saith he, *that I am troublesome, but there is no remedy; since I have met with you, I must needs wait on you; for (God be thanked) I have nothing else to do.*

Flatterers, are much more acceptable, though many times more dangerous; for they will tell you, that all the world cast their eyes upon you; that you are much esteemed; that the whole town talks of such a fortunate action of yours; that you have an excellent wit, a handsome body, a good grace, a winning behaviour; that every thing becomes you, and that it seems *Nature* when she had made you broke her mold, because she never since framed the like; If you speak, they bid silence to all the world; then extoll your words, as oracles; and if you jest at any, they burst with laughter to please you; and deifie your imperfections: This is that which poysons friendship, and blinds humane life.

The

The Vain glorious, will for the most part entertain you with commendations of themselves; and have a thousand petty singularities in their carriage, their attire, their speech, their houses, their attendants; to shew that they have something more then others: The aforesaid Authour saith, he hath observed some that held it a great honour to have a Blackamore lackey, that they might be the more noted: and if they sacrificed an ox, they nailed the horns at their gates, to give the world notice of their offering; and to conclude, were so great self-lovers, that they made Epitaphs, even upon their dogs, specifying their age, qualities and conditions; These are testimonies of a soul very frivolous and destitute of all Humility.

SECT. X.

Of evil Conversation.

EVil Conversation, is the worst of all; as is that of the *Harsh*, who make themselves unsociable in company; that of the *Opiniona-ted*, who bear for their motto, *It is so*, and *It is not so*; ever contradicting, even the cleerest truths; that of the *Crafty* and *Deceitfull*, who endeavour to discover all the secrets of others, whilest they disguise themselves with a mask of dissimulation, and intricate speech; feigning ignorance of what they know, knowledge of what they are ignorant, forgetfulnesse of promise,

miſe, good will to thoſe they would circumvent and many ſuch like. That of the *Proud* who ſcorn and deſpiſe all but themſelves. That of the *Cholerick*, who are diſpleaſed upon every accident: That of *Scoffers*, *Buffons*, and *Slanderers*, who are obſcene, biting, and offenſive in all occaſions.

It were a long buſineſſe to examine all theſe particularly; and I had freely unfolded them, in a Treatiſe *of Manners and Paſſion.*, wherein I hoped to give the Reader ſatisfaction, but that the deſigne of this little book diverted me. It were to ſmall purpoſe, to make ſo long a work of it; and it is alwayes better to conclude well, then to enlarge ill.

SECT. XI.

The Conditions of good Converſation.

I Tell you in brief, S. *Bernard*, *Thomas Aquinas* and other learned men are of opinion, that in Converſation we ought to be affable and pleaſing, yet not to familiar, nor inquiſitive into other mens buſineſſe, not ſuſpicious, not light, not riotous, not diſcontented, not affected, not imperious, not croſſe, not exceptious, not jeering, not fretfull, not triviall, not churliſh, not too ceremonions, not too talkative, not too ſoft and compliant, not cholerick, not too reſerved, not proud, not vain, all thoſe who through vanity (which is onely rich

rich in fooleries) diſcourſe perpetually of themſelves, as if they were deities. But we muſt govern our ſelves with great diſcretion and modeſty; we muſt play, but not debaſe our ſelves; laugh, but not to exceſſe; take recreation, but not to effeminacy; be conſtant, but not obſtinate; prudent, but not crafty; ſimple, but not ſtupid; concealing ill, furthering good, correcting our own faults, by thoſe we diſlike in others; alwayes bringing home ſome fruit, from this garden of Graces; and if acquainted with any ſecret, fit to be concealed, we muſt make our breaſt its tombe.

You will find, there are ordinarily five qualities, which make converſation pleaſant; The firſt is, *an obliging way*, which ſweetly ſcattereth benefits; from which (in their due time and place) ſpring up recompenſes: This deſire of doing good to all the world, is a bait we muſt keep ever in the water; for by it men are taken more eaſily then fiſhes: And ſuch there have been, who by giving a glaſſe of water opportunely, have obtained a Kingdome; as we ſee in the ſtory of *Thaumaſtus* and King *Agrippa*.

The ſecond, *Affability*, joyned with a grace and ſweet behaviour, which hath a moſt powerfull charm over ſouls naturally enclined to honeſty. To do good, and not to do it handſomely is nothing. A benefit given with grudging, is a ſtony loaf, onely taken for neceſſity.

The

The third, a quick and wary *prudence*, to discern the dispositions, capacities, manners, humours, affections, and aims of those with whom we converse; and to suit our carriage to every mans temper.

The fourth, *Humility*, without sottishnesse or servile baseneſſe, which teacheth to yield to reason and not to presume upon our own strength.

The fifth, (whereof we have already spoken) is a discreet *Patience*, to bear with men and businesse unmoved, so that you may keep your heart alwayes in a good posture, even in unexpected, and thorny accidents. He that understands this mystery well deserves to command men, being here placed by virtue in a degree next the Angels.

A good rule for conversing well, is to propose unto your self for pattern, one of a perfect conversation: So S. *Augustine* referred those that desired to profit in virtue, to the conversation of S. *Paulinus*. *Vade in Campaniam, disce Paulinum.*

But the most effectuall precept is to think how the Incarnate word would converse, if he were in our room; by his example, we shall do as *Joseph* in *Egypt*, of whom the Scripture Psal. 105. (according to the Hebrew phrase) saith, *he tied the Princes of Pharaohs Court, about his heart,*

The Reverend *Gontery*, a man of great judge-

judgement, and no lesse virtue, hath written a little Treatise *of Conversation*, wherein he descendeth very farre to particulars. He that will read it, shall find wise instructions in it.

SECT XII.

Conclusion of the Diary

AT night, before you go to bed, you are to make the examen of Conscience, (which is the little Consistory of the soul, as *Philo* terms it) where having given thanks to God, and invoked his holy grace, you must recall your thoughts, your words, your actions, your faults, and neglects to account, that you may see the gain, the losse, and reckonings of that day; to further good, to correct evil; remitting the one to your own discretion, and the other to Gods mercy.

Esteem this saying of S. *Bernard*, (in his book of the *Interiour house*,) as an oracle, that *one of the chiefest mirrours to behold God in, is a reasonable soul, which finds it self out.*

There, we must seat the Conscience in a Throne, with a Sceptre in her hand; and all passions, and imperfections at her feet.

There she must take the liberty to say to you, *Wicked servant, thou hast lost a day: what sluggishnesse, at thy rising? what negligence in labour? how great words? how little works? why this curious questioning? this rash judgement?*

ment? these wandring eyes? these straying thoughts? Should you have been angry for so slight a cause, upon such an occasion; should you so freely have censured and murmured at the actions of another? should you have taken your refection so sensually? and sought your ease in, and by all things, so greedily? and so of the rest. If by the grace of God, you find some kind of virtues, yet must you well pick and sift them, (as the perfume which was to be set before the Tabernacle) to present them before the face of God; and say in conclusion, with all humility, as the devout *Southwell*, *Quod fui Domine ignosce, quod sum corrige, quod ero dirige. O Lord, forgive what I have been, correct what I am, direct what I shall be.*

This done, say some vocall prayer, to shut the day up happily with some acts of contrition, of faith, of hope, of supplication, for your self and friends.

Say here,

O Light of the Children of light! bright day which hast no evening! The world is buried in the darkness of night, and this day quite finished wherein I see, as in a little Map, how my life shall end. O God, what benefits do I see in it, on thy part, what ingratitudes on mine? Preserve me in what is thine; and wash away with the precious bloud of thy Sonne, what is mine. Shelter me under the wings of thy

thy protection, from so many shadows, apparitions, and snares of the father of darkenesse; and grant that though sleep close my eyes, yet my heart may never be shut to thy love.

Lastly, fall asleep upon some good thought, that your night (as the Prophet saith) may be enlightened with the delights of God; and if you chance to have any interruption of sleep, supply it with ejaculatory prayers, and elevations of heart; as the just did of old, called for this reason, *The Crickets of the night.*

Thus shall you lead a life full of honour, quiet, and satisfaction to your self, and shall make every day a step to Eternity. The marks which may amongst others give you good hope of your predestination are eleven principall.

1. Faith, lively, simple, and firm. 2. Purity of life, exempt ordinarily from grievous sinnes. 3. Tribulation. 4. Clemency and mercy. 5 Poverty of spirit, dis engaged from the earth. 6. Humility. 7. Charity to your neighbour. 8. Frequentation of the blessed Sacrament. 9. Affection to the word of God. 10. Resignation of your own mind to the will of your Sovereign Lord. 11. Some remarkable act of virtue which you have upon occasion exercised.

You will find this Diary little in volumne,

but great in virtue, if reliſhing it well, you begin to put it in practice. It contains many things, worthy to be meditated at leiſure; for they are grave and wiſe precepts, choiſely extracted out of the morall doctrine of the Fathers. Though they ſeem ſhort, they coſt not the leſſe pains. Remember, that famous Artiſt *Myrmecides*, employed more time to make a Bee, then an unskilfull workman to build a houſe.

FINIS.

EJACULATIONS FOR THE DIARY.

In the Morning.

MY voice ſhalt thou hear in the morning, O Lord; In the morning will I dire& my prayer unto thee, and will look up, *Pſal.* 5. 3.

Thou ſhalt make thy face to ſhine upon me, and all the beaſts of the foreſt ſhall gather themſelves together, and lay them down in their dens, *Pſal.* 184. 22.

My dayes are like the dayes of an hireling. Untill the day break, and the ſhadows flee away, *Job* 7. 1. *Cant.* 4. 6.

Beginning a good work.

In the volumne of the book it is written of me. I delight to do thy will, O my God; yea, thy Law is within my heart, *Pſal.* 40. 7. 8.

In good Inſpirations.

The Lord God hath opened mine eare, and I was not rebellious, neither turned away back, *Iſaiah* 50. 5.

At Church.

How amiable are thy Tabernacles! O Lord of hoſts, *Pſal.* 84. 1.

Before reading.

Speak, Lord, for thy ſervant heareth, 1 *Samuel* 3. 9.

Speaking.

My heart is inditing a good matter; I ſpeak of the things which I have made touching the King, *Pſal.* 45. 1.

Eating.

Thou openeſt thine hand, and ſatisfieſt the deſire of every living thing, *Pſal.* 145.

In Proſperity.

If I do not remember thee, let my tongue cleave to the roof of my mouth: If I preſer not thee above my chief joy, *Pſal.* 137. 6.

Adverſity.

The Lord killeth, and maketh alive, 1 *Sam.* 2. 6. Shall we receive good at the hand of God, and ſhall we not receive evil? *Job* 2. 10. Ought not Chriſt to have ſuffered theſe things, and to enter into his glory? *Luke* 24. 26.

Troubles.

Surely man walketh in a vain ſhew; ſurely they are diſquieted in vain, *Pſal.* 39. 6.

Calumnies.

If I pleaſed men, I ſhould not be the ſervant of Chriſt, *Gal.* 1. 10.

Praiſes

Praiſes.

Not unto us, O Lord, not unto us, but unto thy Name give glory, *Pſal.* 115. 1.

Againſt vain hope.

As a dream when one awaketh, ſo O Lord, when thou awakeſt, thou ſhalt deſpiſe their image, *Pſal.* 73. 20.

Pride.

Whoſoever exalteth himſelf ſhall be abaſed, *Luke* 14. 11.

Covetouſneſſe.

It is more bleſſed to give then to receive, *Acts* 20. 35.

Luxury.

Know ye not that your bodies are the members of Chriſt? 1 *Cor.* 6. 15.

Envy.

He that loveth not his brother abideth in death, 1 *John* 3. 14.

Gluttony.

The kingdome of God is not meat and drink, *Rom.* 14. 17.

Anger.

Learn of me, for I am meek and lowly in heart, *Matth.* 11. 29.

Sloth.

Curſed be he that doth the work of the Lord negligently, *Jer.* 48. 10.

Rules of Faith.

God cannot be known but by himſelf. What is to be underſtood of God, is to be learned by God, *Hilar. lib.* 5. *de Trin.*

God doth not call us to the bleſſed life, by hard queſtions. In ſimplicity muſt we ſeek him, in piety profeſſe him. *Idem lib.* 10.

Remove not the ancient bounds which thy fathers have ſet, *Prov.* 22. 28.

Many are the reaſons which juſtly hold me in the boſome of the Catholick Church: Conſent of people and nations; Authority, begun by miracles, nouriſhed by hope, encreaſed by charity, confirmed by antiquity. *Auguſt. lib. De utilitate credendi.*

To diſpute againſt that which the univerſall Church doth, is inſolent madneſſe. *Idem Epiſt.* 118.

Let us follow univerſality, antiquity, conſent: Let us hold that which is believed every wher, alwayes, by all. *Vincentius Lirinenſis De profanis vocum novitatibus.*

Acts of Faith.

Lord, I believe, help thou mine unbelief *Marc.* 9. 24.

I know that my Redeemer liveth, &c. *Job* 19. 25.

Hope.

Though I walk through the valley of the ſhadow of death, I will fear no evil: for thou art with me, *Pſal.* 24. 4.

I will be with him in trouble; I will deliver him, and honour him, *Pſal.* 90. 15.

Charity.

Whom have I in heaven but thee? and there is none upon earth that I deſire beſides thee. My fleſh and my heart faileth; but God is the ſtrength of my heart, and my portion for ever. *Pſal.* 73. 25. 26.

Feed me, O Lord, thy ſuppliant with the continuall influence of thy Divinity: This I requeſt, this I deſire; that vehement love may throughly pierce me, fill me, and change me into it ſelf. *Bloſius.*

¶ PRAYERS for all Persons and occasions.

For the Church.

WE beseech thee, O Lord, graciously to accept the prayers of thy Church; that she being delivered from all adversitie and errour, may serve thee in safety and freedome, through Jesus Christ our Lord.

For the King.

WE beseech thee, O Lord, that thy servant CHARLES by thy gracious appointment our King and Governour, may be enriched with all encrease of virtue, whereby he may be able to eschew evil, and to follow Thee, the Way, the Truth, and the Life, through Jesus Christ our Lord.

For a Friend.

ALmighty and everliving Lord God, have mercy upon thy servant *N.* and direct him by thy goodnesse into the way of eternall salvation; that through thy grace, he may desire those things which please thee, and with his whole endeavour perform the same through Jesus Christ our Lord.

For Peace.

O God, from whom all holy deſires, all good counſels, and all juſt works do proceed, give unto us thy ſervants that peace which the world cannot give, that both our hearts may be ſet to obey thy Commandments, and alſo that by thee we being defended from the fear of our enemies, may paſſe our time in reſt and quietneſſe, through the merits of Jeſus Chriſt our Saviour.

In the time of Plague.

LEt thy anger ceaſe, O Lord, and be appeaſed for the iniquity of thy people, as thou haſt ſworn by thy ſelf. O holy God, holy and ſtrong, holy and immortall, have mercy upon us.

For the Clergy.

ALmighty and everlaſting God, who by the Spirit doſt ſanctifie and govern the whole body of the Church, graciouſly hear our prayers for all thoſe whom thou haſt ordained and called to the publick ſervice of thy Sanctuary; that by the help of thy grace they may faithfully ſerve thee in their ſeverall degrees, through Jeſus Chriſt our Lord.

For a city.

COmpaſſe this citie, O Lord, with thy protection, and let thy holy Angels guard the walls thereof; O Lord mercifully hear thy people.

For the ſick.

O God the onely refuge of our infirmities, by thy mighty power relieve thy ſick ſervants, that they with thy gracious aſſiſtance, may be able to give thanks unto thee in thy holy Church, through Jeſus Chriſt.

For grace.

LOrd from whom all good things do come; grant unto us thy humble ſervants that by thy holy inſpiration, we may think thoſe things that be good, and by thy mercifull guiding, may perform the ſame, through our Lord Jeſus Chriſt.

For the afflicted.

OAlmighty God, the afflicted ſoul, the troubled ſpirit crieth unto thee: Hear O Lord, and have mercy; for thou art a mercifull God.

For friends.

IBeſeech thee O Lord for all thoſe to whom I am indebted, for my birth, education, inſtruction,

ſtruction, promotion; their neceſſities are known unto thee; thou art rich in all things; reward them for theſe benefits, with bleſſings, both temporall and eternall.

For enemies.

O God the lover and preſerver of peace and charity, give unto all our enemies thy true peace and love, and remiſſion of ſins: and mightily deliver us from their ſnares, through Jeſus Chriſt our Lord.

For travellours.

ASſiſt us mercifully O Lord in our ſupplications and prayers; and diſpoſe the way of thy ſervants towards the attainment of everlaſting ſalvation, that among all the changes and chances of this mortall life, they may ever be defended by thy moſt gracious and ready help, through Chriſt our Lord.

For a Family.

ALmighty and everlaſting God, ſend down thy holy Angel from heaven, to viſit, protect and defend all that dwell in this houſe, through Chriſt our Lord.

For the dying.

FAther of ſpirits and God of all fleſh, receive the ſouls which thou haſt redeemed with thy bloud, returning unto thee.

For

For the fruits of the earth.

O God in whom we live, and move, and have our being, open thy treaſure in the due ſeaſon, and give a bleſſing to the works of thy hands.

For women in travell.

O Lord, of thy goodneſſe help thy ſervants, who are in pains of child-birth; that being delivered out of their preſent danger, they may glorifie thy holy name, bleſſed for ever.

Againſt temptation.

ALmighty God, which doſt ſee that we have no power of our ſelves to help our ſelves, keep thou us both outwardly in our bodies, and inwardly in our ſouls, that we may be defended from all adverſities, which may happen to the body, and from all evil thoughts which may aſſault and hurt the ſoul, through Jeſus Chriſt.

For misbelievers and ſinners.

ALmighty and everliving God, who deſireſt not the death of a ſinner, mercifully look upon all that are deceived by the ſubtilty of Satan, that all evil prejudice laid aſide, they may return to the unity of thy truth and love.

For Prisoners.

O God, who didst deliver S *Peter* from his chains, and restoredst him to liberty, have pitty upon thy servants in capivity, release their bonds, and grant them freedome and safety, for his merits who liveth and reigneth with thee and the holy Ghost, ever one God, world without end.

For temporall necessaries.

REpleniſh thoſe, O Lord, we beſeech thee, with temporall nouriſhment, whom thou haſt refreſhed with thy bleſſed Sacraments.

Againſt tempeſts.

DRive ſpirituall wickedneſſe from thy houſe, O Lord, and preſerve it from the maligni-ty of tempeſtuous weather.

A Prayer of Thomas Aquinas *before ſtudy.*

O Unſpeakable Creatour, who out of the treaſure of thy wiſdome, haſt ordained Hierarchies of Angels, and haſt placed them above the higheſt heaven, in a wonderfull or-der, and diſpoſed them ſweetly for all parts of the world; Thou, the true fountain, and in-comprehenſible principle of light and wiſe-dome, vouchſafe, to illuminate the darkneſſe of my underſtanding with a beam of thy light; remove

remove the darkneſſe wherein I was born, ſin and ignorance; Thou who makeſt the tongues of infants eloquent, looſen my tongue, and poure forth the grace of thy ſpirit upon my lips; give me acuteneſſe to apprehend, capacity to retain, ſubtilty to interpret, aptneſſe to learn, readineſſe to ſpeak; direct my beginning, further my progreſſion, and perfect my concluſion.

FINIS.